

BRAHMENDRA SWAMI
HIS LIFE & ROLE IN MARATHA HISTORY

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CHAPTER I

INTRODUCTION.

Modern Biography

" It is perhaps, " as Lytton Stratchey has remarked, " as difficult to write a good life as to live one. " The technique of modern biography, which began in the twentieth century, differs vastly from that of the old. The basis of former biographies was the principle that ' with the dead there is no rivalry. In the dead there is no change. ' Most of the old biographers were devout worshippers of the person whose biographies they wrote. As Macaulay put it, ' the fanaticism of the devout worshipper of genius is proof against all evidence and all argument. The character of his idol is a matter of faith; and the province of faith is not to be invaded by reason. ' He further adds, ' We are all inclined to judge of others as we find them. Our estimate of character always depends much on the manner in which that character affects our own interests and passions. We find it difficult to think well of those by whom we are thwarted or depressed and we are ready to admit every excuse for the vices of those who are useful or agreeable to us.'¹

1. Macaulay Essays: Lord Bacon p. 349.

Should the biographer then merely commemorate or celebrate the dead or aim at a truthful representation of the facts of life with a view to revealing personality? Is the business of a biographer merely to be complimentary? Lockheart, Froude and Edmond Gosse are the vanguard of the movement, the precursors of new order. The old school accused these biographers of ingratitude, irreverence, unkindness; of having encroached upon forbidden territories and desecrated the sanctities of private life. The - superstition that seems to enjoin upon the biographer not to talk ill of the dead is a silly superstition. The great Dr. Johnson has shown the right path to the modern biographer in this respect. " If we owe regard to the memory of the dead, " said he, " there is yet more respect to be paid to knowledge to virtue, to truth. "

Lytton Stratchey

Lytton Stratchey the prince and hero of modern biography may be said to have established a new biographical tradition. The biographer according to him is not a mere chronicler or compiler or annotator. He is an artist, his first and foremost duty being ' to preserve a brevity which excludes everything that is redundant and nothing that is significant. ' The second is to maintain his own freedom of spirit. It is not his business to be complimentary;

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it is his business to lay bare the facts of the case as he understands them dispassionately, impartially and without ulterior intentions.¹

In the case of Brahmendra Swami, for instance, we find two distinct groups of biographers - - one of blind admirers and the other of merciless censors. As history usually requires to be re-written, an attempt has been made here to recast the biography of Brahmendra Swami on these new lines with the help of original correspondence bearing on the life of the said monk.

Importance of Brahmendra Swami

In the true sense, as Carlyle says, " History is a biography of great men " . Statesmen, soldiers, reformers and leaders have no doubt a place in history. But it has also been found that saints, real or otherwise, like Brahmendra Swami, should possess a separate niche in history. Brahmendra Swami was a notable figure in the first half of the eighteenth century history of the Marathas. Venerated as a saint and as the spiritual guide of the first two Peshwas, Balaji Vishwanath and Bajirao I, he was also known as the Guru of Chhatrapati Shahu. The fame of the Swami as a very influential man

1. Lytton Stratchey: Eminent Victorians. Indian Edition
1946. Preface.

of God has traditionally come down to the present age, but there is very little authentic material to corroborate this side of his life. On the contrary, it has been found that he was completely absorbed in secular rather than spiritual matters and took part in politics also when his own interests were at stake. He carried on a brisk correspondence with many members of the Maratha state including Chhatrapati Shahu, the Peshwas and the nobles like Dabhade, Nimbalkar, Jadhav, Holkar, Angre and Pawar, as also with the ladies of the said families. The Maratha nobility revered him not only as a Guru, but also as an experienced and widely travelled man of the world.

Grant Duff

It was Grant Duff, the historian of the Marathas, who for the first time brought to light this Mahapurush. The title " Mahapurush " had been used by the Swami¹ himself in one of his letters to Sambhaji Angre. Grant Duff, among other sources, refers in his history to an important collection of political letters which he was allowed to use as freely as he would have liked but of which he was not permitted to take copies. " The Swami "

1. R.III 272

wrote Duff, " was a much venerated person in the country and was the ' Mahapurush ' of Bajirao and his brother Chimaji-Appa and seems to have possessed their entire confidence. The Peshwa's letters to his own brother and to the Swami give in detail various aspects of his life, in a familiar manner, without disguise. These are quite invaluable for revealing the career of conquest of the two Peshwa brothers." ¹

Bapat's Bajirao

Fifty years after Duff, in 1879, a few letters of the Swami were published in the Kavyetihasa-sangraha for the first time. In the same year there appeared a biography of Bajirao Peshwa by Nageshrao Vinayak Bapat, written for the Daxina Prize Committee. He has allotted two chapters to the Mahapurush in this biography and appears to have relied on Duff, oral anecdotes and a personal visit to Dhavadashi. He describes the Swami as a great learned Guru and compares him with Ramdas. The Daxina Prize Committee reviewed the book in the following eulogistic words. " Bajirao had a preceptor as Shivaji had his Ramdas. This divine sage lived in a village near Satara called Dhavadshi. A most graphic description is given of the saint's hermitage and surroundings. The language and thoughts are eminently suited

1. Duff Chap. XV p. 232. footnote.

to the occasion. There is something in this portion of the narrative that elevates the mind above itself and fills it with a noble pride. It is a picture which is simple, magnificent and grand, and in which the literary artist has achieved a success worthy of high endeavours. " Bapat has included in his work many imaginary events which are not historically true. For instance, he brings the Swami from the Konkan to Dhavadshi in 1700 though in fact he moved to the latter place in 1728. Similarly he ascribes a book called 'Bodhamritasara' to the Swami, like the 'Dasabodh' of Ramdas. The Swami never wrote a book in his life. He was as a matter of fact incapable of writing such a book. Such a book has not been referred to in Marathi religious literature or in other relevant published and unpublished Marathi literature which the writer has had access to.

Bapat also gave a short biography of the Swami in 1879 in the Balankur magazine of Baroda based on the biography of the Swami published by K. N. Sane in the Kavyetihasa-sangraha a little earlier. The biography was written to arouse interest in Maratha history and is unscientific. Bapat's work therefore lacks the historical¹ approach.

1. Bapat Bajirao, IV Edition. 1895 pp. 43-56 & the footnot

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The Gazetteer of the Ratnagiri District, where the early activities of the Swami were mainly confined, though recording various details regarding religious matters, makes only a passing reference to the Swami. The Satara Dist. Gazetteer also makes only a passing reference to the Swami from Duff's history in the note on the place ' Dhavadshi ' ¹. This would mean that when the Gazetteers were compiled, the Swami was not considered an important historical personage. The explanation apparently is that all the necessary important material regarding the Swami's role in the history of the Marathas was not available to the compilers of the Gazetteers. The memory of the Swami appears to have become faint in the Ratnagiri District.

Effect of Patriotic Awakening on Marathi Literature

Bapat's publication on the Swami was hailed enthusiastically by the public. Maratha society of those days looked with admiration on any publication connected with Maratha history whatever was its standard. A critical appreciation of history had not yet dawned upon its horizon. Living in an age when Faith held sway they had a lively interest in religious personalities, whether

of the status of Ramdas or Brahmendra Swami. The name of the Swami now surrounded by a halo of obscurity, created a stir in Maharashtra. At the end of the nineteenth century, however, there was a newly awakened interest in the history of the Marathas as a result of patriotic awakening and Maratha history began to be interpreted in a romantic spirit. No one could think of a Shivaji or a Bajirao without their Gurus Ramdas or Brahmendra Swami.

Rajwade and Parasnis

This religious awakening is reflected in the historical writings and novels of the time like those of Hari Narayan Apte and Saha^srabudhe.

Within a course of fifteen years Bapat's book had passed through four editions and people were eager to read the correspondence between Bajirao and the Swami as mentioned by Duff. Actuated perhaps by this spirit of revival V.K.Rajwade and D.B.Parasnis went to Dhawadshi and Pimpri between 1895 and 1900 and copied several letters throwing light on the life of the Swami. Both went separately and at different times. Rajwade's letters were published by instalments in 1899 in the Granthmala magazine of Vijapurkar and were later included in a book form in ' Marathyanchya Itihasachi Sadhane,

to and
Volume III. ' About 250 letters , most of them/by the
Angres, were included in this volume. When the biography
of the Swami by Parasnis was in press at a meeting of
the Bombay Branch of the Royal Asiatic Society on 5th Dec.
1899, R.P.Karkaria, a research scholar interested in
Maratha history, read a paper on " The correspondence of
a Maratha political ecclesiast of the eighteenth century"
and this was published in the Bombay Gazette.¹

Parasnis published his celebrated biography of
the Swami in 1900. He appended to the biography 375
select letters of the Swami. The Kesari, a leading
Marathi paper, reviewed the book in its leader on 5th
March 1901.

In July 1901, Rajwade published his famous introduc-
tion to his Volume III, 'a philippic' against the Swami in
the eighty eighth^h volume of the Granthamala.² Parasnis
made a futile attempt to reply and this reply is also
published in the same volume. Parasnis and Rajwade held

1. Bombay Gazette Dec.14, 1899.

2. R.III Pr. p. 193.

"The Swami was the pioneer in creating an example for
the future generations for hatching bad conspiracies
while donning ochre-coloured clothes; for treacherously
stabbing in the backs of those who had faith in him.
Every future generation copied the example and made it
darker still. This is the past history of the ruin of
Maharashtra. "

quite opposite views of the Swami. Parasnis regarded him as the power behind the throne in Maratha politics and raised him to the status of Ramdas. Rajwade, on the other hand, stamped him as a meddler, selfish and greedy man and a veritable curse on Maratha society.

Rajwade's criticism based on the original letters does away with the halo of sanctity which surrounded the Swami. His powerful language and cogent arguments were largely responsible for moulding the opinions of later historians about the Swami. Rajwade's criticism was so bitter and scathing that it left a lasting adverse effect upon the minds of a large section of the Marathas.

The Period of Controversy

Between 1900 and 1905 a heated controversy was carried on off and on, in Marathi periodicals regarding the Swami arising out of the opposite views expressed by Rajwade and Parasnis. N.R.Alekar, a pleader from Nagpur and a protagonist of the Swami, made a counter attack on Rajwade in volume 90 of the Granthmala. In this battle of - pamphlets which appeared in the Vividhjnnavistara in 1902 Deo, a writer in the Vividhajnanavistara, and Alekar wrote in opposition to each other. S.V.Athlye then sojourning at Indore, ^{and} interested in Maratha history, wrote a series of nine articles defending the Swami in the

Marathi weekly Kesari, between June 1904 and January 1905. Sardesai also contributed an article to the ' Sayaji - Vijaya ' , a weekly paper of Baroda, comparing the Swami to Kavi Kalidh, the evil genius of Chhatrapati Sambhaji. H.N.Apte published a small biographical sketch of the Swami in his issue of the ' Karmanuk ' of 5th December 1901. He seems to have avoided all extreme views about the Swami. After 1905 the craze created by the Swami's life seems to have disappeared from the public mind.

The Effect of the Russo - Japanese War, & World War I

" Year 1905, the year of Russo-Japanese war " according to Lenin, " began a movement in the East. " It ushered a new epoch in modern history in which the East also began to count. In fact it was an epoch of Asiatic assertion and a revolt against the Western conquerors. Indians began to take pride as Asians. Religion and provincial history therefore receded in the back-ground before the onrush of the Asiatic feeling.

^{Few} Within years followed that great holocaust, the first World War, when every nook and corner of the world received in one form or the other the impact of this great disaster. Nearly seventy lacs of people lost their lives and about three crores became disabled. This colossal deathroll changed the outlook of the people. They turned sceptics, secularists and atheists.

Some even went to the extent of shunning nationalism. Many began to think that the spreading of internationalism would alone be the panacea for these ills of the world. The repercussion of these world events on Maharashtra changed the outlook of the Marathas. Brahmendra Swami naturally vanished suddenly in this age of new ideas and the attention of the people was diverted to Japan and Europe. The new generation was less religious-minded than the old. Religious preceptors too became less important in the eyes of the public. Stray articles about the Swami, however, appeared from time to time in periodicals. The selections from the Peshwa Daftar in 45 volumes were published in 1930-35 which threw new light on the lives of the Peshwas and the Chhatrapati. M.M.Patkar contributed one article on the Swami in the Modern Review of July 1937. G.G.Bhagwat wrote in favour of the Swami in his book 'Marathyanchya Apsatil Ladhaya' in 1940.

The Sahyadri magazine of Poona had two special issues in May 1939 and May 1940 containing respectively articles on ChimajiAppa and Bajirao.

These articles do not make any mention of the Swami and the writers obviously ignored the role of the Swami in the lives of Bajirao and ChimajiAppa. This, however, is not a matter of faith or belief but of history and it is not correct to overlook the influence of the Swami

while discussing on Bajirao or Chimajiappa. The issue was revived by Sakhare, a primary teacher from Dhavadshi, and Hadkar, a journalist from Bombay, in the Maharashtra magazine of Poona in 1956. Neither of them, however, contributed anything new to the subject.

The Dhavadshi Daftar

Some two thousand two hundred letters about the Swami and his vatan villages were in two bundles of the Deccan College Historical Museum Collectionx. These letters are in Modi mostly copies and out of these about four hundred have been published so far (vide Appendix C). I came across these bundles in 1954. The book of ' Barnisi ' , in which Duff had got the original letters of the Swami and the Peshwas copied, has been mentioned by Parasnis.¹

This book of 'Barnisi' or ' Chitnisi Mestak' was also found by me, in the Deccan College Collection. Twenty-five letters concerning the Swami were found copied in this book. Prof. Shejwalkar, in his work on the selections from the Parasnis Collection had kept these bundles untouched. He suggested to me this subject for research and asked me to go carefully through the - correspondence. The letters in these bundles were in

fragmentary condition, unsorted, un-numbered and sometimes wrongly numbered. I had most of the letters repaired, and then numbered, sorted and arranged them. These letters are not as clear as the letters of the later Peshwa period, that is, the post 1740 letters. To read them, I had to take the help of the late K.V.Purandare, research scholar from the Bharat Itihasa Samshodhak Mandala Onkar from the Alienation Office who was then working in the Deccan College and Prof. Shejwalkar. After selection, I personally copied one thousand letters and indexed about another thousand when I went through the entire correspondence. Now after the passing of half a century when the dust raised by the unscientific controversy has finally settled down, it has become possible to arrive at the final estimate of the Swami with the comprehensive views of all the scanty material at our hands. I strongly felt that the Swami's biography should be re-written in a more authentic form. I came across several matters which had been overlooked by Rajwade, Parasnis and others. With a view to get some more papers, collect anecdotes and information and secure photographs, I went to Dhawadshi Anewadi, and Parshuram, Malshiras, Rajur, and Dudhadwadi. No documents could be found at any of these places and this thesis has been written after obtaining whatever information could be secured from all possible sources.

As a result of the laborious research the following are the new facts contributed by this thesis to Maratha History.

Chapter I: Gives a brief history of the literature on the Swami.

Chapter II: Attempts to trace Jnanendra Saraswati, the so-called Guru of Brahmendra Swami.

Identification of Rajur and Dudhadwadi, the Swami's native villages left unidentified by historians with the help of architectural, geographical and circumstantial evidence and the original correspondence and a map showing part of Aurangabad Dist. where these villages are located.

Political, social, economical and religious condition of the Deccan on the eve of the Swami's birth. Reconstruction of the Parshuram temple started in 1708 and not in 1706. One more example to show that Balgauli is a historical personality. The Swami's mention in his unpublished letter that Balaji Vishwanath and Mahadaji Ballal the Subhedar Sarkarkun came to see him at Parshuram.

Chapter III: Examples of the Siddi's harassment in the Swami's villages from original unpublished sources. A new light on the nature of Siddi Sad. He was not as dark as historians painted him to be. He complied with almost all the requests of the Swami.

Chapter III: Identification of Appaji and Santoobai Angre.
contd.

Appaji's relations with the Swami. The Swami's duplicity with the Angres is clearly revealed. Complete history of Krishnambhat and Kanojes, the Swami's favourites with the help of original sources.

Chapter IV: Some new letters throw^{ing} light on the Swami's relations with the Queens. New facts about the Swami's quarrels with the patils of Virmade, & Dhavadshi.

The Swami's remarks on contemporary sardars. New information about his dependents, servants and batiks.

Chapter V : A detailed account of the building works of the Swami. Corrections of Parasnis' figures and additions from original documents with a big map is a new feature. New information about his fondness of gardening. The Swami's demands, which have become a controvertial subject among historians and his pecuniary affairs giving his rates of interest and sources of income have been described in detail with the help of published and unpublished sources. His miracles also have been examined.

Chapter VI: The Swami's religious, political social and ethical views with the help of examples from the Peshwa Daftar selections which were not available to

Chapter VI: Parasnis and Rajwade and from unpublished
contd.

correspondence about the Swami. Ideas of a guru,
heaven and hell . His vows and oaths, prophecies.
His ambition, political outlook , favouritism,
recommendations, selfishness, meddling in admi-
-nistration etc. His views on the Maratha state ^{the} the
Chitpavans and Marathas are worth noting.

Chapter VII: Is a very important one. What the Swami's opinions
were about himself, what the contemporaries -
thought about him and how the modern critics behold
him is shown in this chapter. His comparison with
Ramdas and other saints.

Chapter VIII: The Swami's personality as revealed by the
available sources is described here, which includes
his appearance, likes, clothes, pets, daily
routine, learning etc. His final role in Maratha
History.

Chapter IX : Describes the Social life in Maharashtra in the
early eighteenth century showing the Maratha life
in its various aspects such as communications,
campaigns, indebtedness of the Maratha nobility,
the different cesses and rokhas the ordinary man
was called upon to pay, employment of foreigners,
encouragement to traders and merchants, medicines,
customs and beliefs, litigation about vatan,

Chapter IX : robbery, marriages, sati, adultery, bribery and
contd.
corruption, prices and wages and comparison with
the contemporary English society.

Appendices:

- (A) committed
Parasnis and Rajwade have / many mistakes in
the reading of original letters. These have been
corrected with the help of original letters. A
parallel list of letters published by Parasnis and
their originals in the Deccan College Historical
Museum is given.
- (B) Incorrect dates of Parasnis & Rajwade have been
corrected with the help of other contemporary letters
in ^{the} Peshwa Daftar & the original letters in the
Deccan College Museum.
- (C) The history and analysis of the Dhavadshi daftar,
with its bakhars & letters is given in this appendix.
Appendices A, B & C are new additions to history.
- (D) With the help of published and unpublished sources
this chronology of the Swami has been prepared.
- (E) About 100 selected unpublished Modi letters
transcribed in Marathi supporting the arguments
in the thesis.

CHAPTER II : EARLY LIFE OF THE SWAMI

CHAPTER II.

THE EARLY LIFE OF THE SWAMI.

1. Birth at Dudhadwadi.

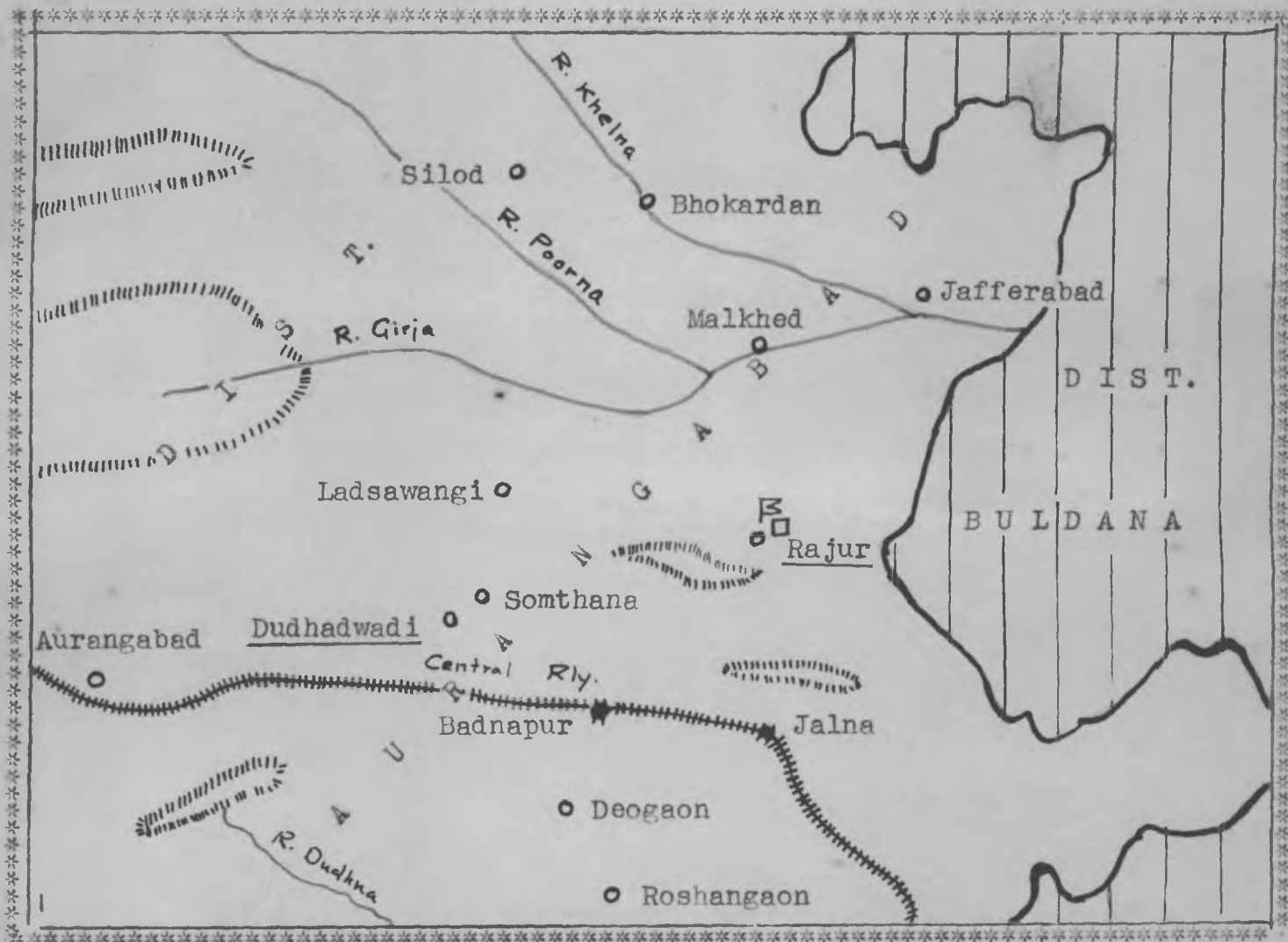
Brahmendra Swami hailed from Aurangabad District in the Marathawada. Saints Jnaneshwar, Janardanswami, Eknath, and Ramdas also hailed from this District. The Swami is said to have been born in c. 1649.¹ This date has been given only by the Bakhar which appears to have been written in 1850 and there is no other proof of the date of birth of the Swami anywhere in his correspondence. If it was 1649, the Swami should have lived upto the age of 96 years which is not supported by other evidences, as there are hardly any references to the reigns of Chhatrapati Shivaji and Sambhaji. The place of his birth was - Dudhadwadi, a small village in the Jalna Tehsil of the Aurangabad District.*

2. Dudhadwadi and Rajur.

Rama, the hero of Ramayana, had once said that the mother and the birthplace of a person are dearer to him

1. SKBC p.1

2. * Parasnis, Rajwade, Sardesai and other historians have left this place unidentified.



Scale: 1 Inch = 15 Kilometers or 8.72 miles.

DUDHADWADI AND RAJUR

Map showing the location of the villages Dudhadwadi
and Rajur in Aurangabad District.

than the heaven itself. The Swami in his later years had the same affection for Dudhadwadi and Rajur, where he was born and where he had passed his childhood. Time and again he made efforts to secure the grant of these villages from the Peshwa, the Chhatrapati and even the Nizam.¹

It is very surprising that Rajwade who was very meticulous in other respects left this question undecided. Parasnis, Sardesai too relied on the Bakhar and did not take the trouble to identify these places. The Bakhar tells us that the Swami was born at Dudhawadi Somthana near Ganapati's Rajur in the province of Berar,* while about Rajur, it says that it was a great place of Ganapati.® As for the exact nomenclature of the places, it appears that the names were Rajur or Rajuri and Dudhawadi or - Dudhadwadi.² These places are in the Moglai or the Nizam state and in the Jafferabad pargana of that time nearabout Jalna.³

1. PBCL 259, 290, 351.

* "वसुधैव कुटुम्बकम् श्रीगणपतये राजुरान्तिके दुधेवाडी सोमठाणा येथे"

® "राजुरी येथील गणपति महालिंग स्थान पाहून"

2. PBCL 59, 290, 351.

3. DCHM 12/1066 "जाफराबाद परगणेथेत राजुरी येथे"

Ramaji Ganesh, the Swami's servant, was supervising the building of the tank and the temple at Rajur from 1742 to 1745. He was asked by Nanasaheb Peshwa to borrow money for the time being from local money-lenders of Devgaon and Jalnapur. The village Devgaon still could be seen south of the railway station Badnapur. It is evident therefore, that Rajur is situated nearabout Jalna and Devgaon.¹ Parasnis, in a footnote to letter No.59 has wrongly stated that Rajuri is in the Bedar district.² Villages named Rajur could be found in the Poona, Ahmednagar Beed and Buldhana district also. The Bakhar makes the mention of Dudhewadi along with Somthana. The map of Aurangabad district to-day reveals that the villages Somthana and Devgaon and the town of Jalna are near the village Dudhadwadi which is known today as Dudhad.

From the correspondence it seems that Rajur was a place of Ganapati's temple. The building of the temple and a big tank were in progress between 1742 and 1745 at Rajur.³ After a careful study it can be said that the Rajur of Brahmendra Swami is situated in the Aurangabad District in the Bhokardan Tehsil, 16 miles from Jalna, on the Jalna-Bhokardan route. There is a small hill -

1. R.III 94

2. PBCL 59

3. Ibid 59, 290: R.III 94.

about 150' in height by the side of the road. In addition to the temple built by Brahmendra Swami which stands in - tact, remains of another old temple are scattered here and there on this hillock. The kalasa and the dome appear to be superimposed on an ancient temple. The architecture of the temple is a lime work and appears to be of the eighteenth century. The Swami had repaired the temples of Bhuleshwari at Yawat and Meruling temple near Dhawadshi, both belonging to the Yadava period. In both these cases the Maratha type of structure has been superimposed on the old one. We find exactly the same thing at Rajur. This Ganapati temple is known as one of the twenty-one Ganapatya Keshtras.¹ The sanctity of this place is still believed in by the devout worshippers of the deity which still helps them in fulfilling their prayers and wishes. Sweet oil lamps are seen burning there for twenty four hours. The village Dudhadwadi is situated three miles from the Railway station Badnapur on the Aurangabad-Jalna rail route. The distance between Dudhadwadi and Rajur is about twenty miles. At present there are about twenty houses in the village Dudhadwadi.

From the remains of the old temple at Rajur it appears to have been a fine temple belonging perhaps to the Yadava or some other ancient period (see the photographs). The Archaeological Department seems to

1. Ankusha, Vol.VIII, Nos. 4-6, Shaka 1850.

have overlooked this temple. The well and the tank mentioned in the letters could still be seen at Rajur. The tanks is round shaped, now of course dried up, and its diameter is about two hundred yards. (see the map and photograph).

3. Childhood.

The Swami was then called Vishnu, his father's name was Mahadeo and his mother was known as Umabai. Mahadeo Bhat was a Deshastha Rigvedi Brahmin. His surname is not known. In the seventeenth and eighteenth centuries, the surname was seldom mentioned either in correspondence or in the daily course of things except in the matter of grants. Persons were known by their names and by their fathers' names only. Vishnu's thread ceremony was performed at the age of seven with the help of whatever could be collected by the parents by begging. Vishnu was an extraordinary and precocious child. For four years after he was invested with the sacred thread, it is said that he studied the Shastras ~~for four years~~ under the guidance of his father. Unfortunately Vishnu's parents passed away when he was only twelve years old. Vishnu had great leanings towards asceticism, so he decided to renounce worldly life in pursuit of a spiritual goal.¹

1. SKBC pp. 1-3

4. Maharashtra in the middle of the seventeenth century.

It is worthwhile taking a brief survey of the political and religious conditions in Maharashtra in the middle of the seventeenth century for the understanding of the social environment in which the boy Vishnu found himself.

a. Political Condition.

The Yadava dynasty of Devagiri came to an end in 1318 after the invasion of Allaudin Khilji. Islamic power in the south reached its zenith under Muhammad bin Tughluq. Daulatabad, the headquarter of the Governor of the south being far away from Delhi, the Governors could not be controlled by the Tughluqs and anarchy was the result. Out of this arose the Bahamani kingdom in 1347 which overthrew the sovereignty of the Delhi sultanate and assumed suzerainty over the Deccan. By the end of the fifteenth century, the Bahamani kingdom broke into five separate kingdoms. Berar and Daulatabad were respectively under the Nizamshahi dynasty of Ahmednagar and the Kutubshahi dynasty of Golkonda. In the Muslim onrush, the Hindu kingdom of Vijaynagar maintained its existence in the south for two centuries but at last fell before the united might of the five southern Muslim states in 1565.¹

1. SHA I & II pp. 27-29.

Towards the close of Akbar's reign, the Mughal empire again began to expand southward beyond the Narbada river.¹ Akbar took advantage of the weakness of the Ahmednagar kingdom and wrested Berar from it and the Mughal frontier in a few years reached the upper courses of the Krishna. During Jehangir's feeble reign, Mughal expansion was arrested for the time being on account of the power of the Nizamshahi kingdom under the wise and vigorous regency of Malik Amber, an Abyssinian slave of rare genius and capacity. His wise revenue system while enriching the state made the peasantry happy. Building up a lasting entente of the Deccani powers and utilising the Maratha light cavalry, he pushed the Mughals back. The Siddis of Janjira, who later came in contact with the Marathas, were also Abyssinians like Malik Amber. Shah Jehan made heroic exertions to re-establish his power and prestige, and began a vigorous policy in the Deccan. In February 1636 he arrived in the Deccan to direct personally the military operations with three armies consisting roughly of 50,000 men. Daulatabad fell on 17th June 1633 and the Nizamshahi king was captured and imprisoned by the Emperor. Shahaji, the father of Chhatrapati Shivaji, with the help of Bijapur, set up a puppet Nizamshah on the throne of Ahmednagar kingdom and ruled a portion of the territory in his name. But Shahaji was compelled to surrender the prince in December 1636. The region nearabout the Swami's

2. SHA I & II pp. 27-29.

birth place thus finally passed into the hands of the Mughals with the final breaking of the Nizamshahi kingdom. This region had been the cockpit of the contending armies since the advent and establishment of the Muslims in the Deccan by the middle of the fourteenth century. The Sultans of Bijapur and Golkonda were anxious to encroach upon the neighbouring Ahmednagar kingdom and the ex-officers of the Nizamshahi kingdom allied themselves with the Bijapur and Golkonda Sultans. The Mughal Deccan, thus came to be threatened by two rich and armed rulers.¹

Prince Aurangzeb, at the age of eighteen, became the viceroy of the Deccan in 1636 and he made Aurangabad, near Daulatabad his headquarters. On account of the proximity of ^{the} two powerful states, the Deccan for a long time caused a heavy drain on the imperial treasury. Everywhere Aurangzeb found signs of mal-administration, the work of his six predecessors. The actual collection of revenue was sometimes only one tenth of the normal assessment and Aurangzeb found it impossible to make both ends meet. The former viceroys had been pitiless in their exactions from the ryots and exercised great tyranny on the people thus estranging all their subjects.² Aurangzeb

1. SSHA p.25

2. SHA IV pp.256-257

wrote to Shah Jehan at this time, " The Deccan is in disorder as it has not been governed well for the last ten years." Even during Aurangzeb's viceroyalty there was a deficit of nearly 20 lacs of rupees, but silently and steadily he succeeded in three years in doubling the revenue of several mahals. With his accession as emperor in 1657, Aurangzeb began to pay more attention to the south instead of the north.

Shivaji, son of Shahaji, the Bijapur general, revolted and started his independent activities in the neighbourhood of Poona in 1647. Aurangzeb's move to the north for the war of succession ~~was~~ and divisions among the Bijapur nobles combined to remove the only checks on Shivaji's ambition.

b. Social and Economic Condition.

Economic distress resulted in political serfdom. Though Berar and the Godavari plains were fertile areas, wars of the three preceding centuries had devastated this tract.¹ The Khiljis and the Tughluqs squeezed the people. The Bahamani, Imadshahi and Nizamshahi kingdoms established local states but there was no peace or order. Many of the parganas and mahals were allotted for the armies. In the sixteenth century the revenue collection in northern India

1. SHA IV pp. 256-257.

had been systematised by Raja Todarmal but the Deccan had no revenue system at all. To this were added the burnings and scorplings during invasions. Farmers often deserted their farms and became a source of danger to the public. Military campaigns were a matter of course, life and property became insecure on account of bandits and partial famines stalked the land. The Hindu populace lived from hand to mouth. There was no enthusiasm left in an ordinary Hindu mind. Recurring famines and wars had dispersed many families from their original habitats. Unfortunate persons left behind had to live and grow without any homely touch of sympathy from relations and acquaintances.

In 1630-31, the Deccan was affected by a great famine. Van Twist, a Dutch merchant, had personally seen the condition of the country during this famine. "So little rain fell," writes Van Twist, "that the seed sown was lost and no grass grew. Cattle died. For want of grass cattle fed on the corpses. Carcasses of beasts were taken to eat. As the famine increased, men abandoned towns and villages and wandered helplessly. Men deserted their wives and children. Women sold themselves as slaves. Mothers sold their children. Some families took poison and so died together. Individuals lying in the street, not yet dead, were cut up by others and men fed on living men. In the village of Susuntra human flesh was sold in open market. The famine together with the war in the Deccan had "dis-jointed all trade out of frame."¹ The very roots of life

1. Moreland 'From Akbar to Aurangzeb 1923. pp.210-215.

were shaken. Villages became deserted and barren, the middle and upper classes practically disappeared and the merchant class gradually declined and decayed. The landed aristocracy was wiped out by Muslim rulers and patronage of culture and religion by higher classes received a setback. The revenue remained always in arrears, government work came to a standstill and "only the Deshmukhs, Deshpandes, Patils and Kulkarnis maintained their status quo."¹

c. Religious conditions.

Religion held powerful sway over the people in the seventeenth century in India. The conquerors attempted to impose their faith on the vanquished, but the philosophy and way of life of the Hindus and Muslims were an entire antithesis.²

The Muslims carried on proselytising on a vast scale and every nala, hilltop, and village had its pir or darga or mosque parallel to the Hindu temples and sanctuaries. Ancient Hindu learning at Paithan and Puntamba declined and the learned pandits from these places migrated to Kashi (present Varanashi) and other places in northern India.³

1. SMR. Purvardha pp. 117-121

2. Ibid. pp. 114-121

3. P.V.Kane Shivaji Nibandhavali Part 1 pp.1-24. The family of Gagabhatta, the well known pandit from Kashi who had crowned Shivaji, is said to have migrated from Paithan in the fourteenth century.

On account of the discontinuation of grants to the holy shfines of the Hindus, they were neglected. According to Rajwade, the number of Muslims in the south never exceeded one lac.¹ Surrounded as they were by hordes of Hindus, like the ancient Spartans who were surrounded by Helots, the Muslim rulers could not afford to rule like the Spartans at the point of the sword. Maratha chiefs like Maloji and Shahaji Bhonsle, Lukji Jadhavrao, Murar Jagdeo and others were ready to sell their swords for a price and as the number of their horses usually turned the scale in a campaign, they enjoyed considerable military prestige.² Hindus were often appointed to responsible posts of Dewans and chief ministers, in the courts of Bijapur and Golkonda. Mohammadan rulers and officers married Hindu women. The increase in the number of converted people, however, lessened the sharpness of Islam because converted Muslims usually observed several of the Hindu rites. Many of them fasted on the Ekadashi day. Certain Hindu rites such as the weighing of the king against precious metals were adopted by the Muslims. For three hundred years the Muslim dominion had so much influenced the Hindu society that its main impact on it was the complete submission of Hindu social order to its Muslim masters. A cloud of

1. R. III Pr. p. 397.

2. SMR Purvardha pp. 114-121.

despondency came to be settled on the already gloomy Hindu mind. The rulers in the Kali Age were destined to be Yavanas and Hindus had been ousted from that high destiny. Hindu religious leaders first became despondent and turned their faces towards God, but they soon recovered and preached that idols are images of one God, that all people in the four-fold system (Chaturvarnya) are equal before God and religion, and that ' the Brahma is omnipresent.' Saints were supposed to be intermediaries between God and his devotional flock. They were therefore, greatly respected, their blessings were sought after and people believed in their power to perform miracles. The Navnath and Vaishnava sects were quietly doing the work of keeping alive the Hindu religion. Saints such as Ramdas and Tukaram pointedly showed the defects of the people and roused them from lethargy. The annual pilgrimage to Pandharpur was a rallying place for the Hindus.¹

Under Akbar and Jehangir, religion had a subordinate place. Hinduism was no barrier to holding office at Akbar's court and Hindus and Muslims were treated on par. Akbar married Rajput princesses and did not insist upon the conversion of the Rajputs or non-Muslims. Orthodox Muslims, however, nursed a strong feeling of resentment for this lukewarm attitude of their Emperor. Though

1. Shivaji Nibandhavali Part I pp.141-170

Hindu-Muslim equality flourished during Akbar's time, the seeds of discord were sown during the degenerate reign of Jehangir. Shah Jehan inherited the extravagance and luxury of his father and laid down that the Emperor's aim should be the furtherance of the Muslim religion as he came under the influence of the intolerant orthodox class. His elder son Dara, was conciliatory, while Aurangzeb was an unyielding Muslim and a staunch Sunni. In 1635, Shah Jehan issued a proclamation for a wholesale destruction of Hindu temples. On account of the tolerant policies of Akbar various ancient Hindu temples all over the country were reconstructed as the Hindus believed that such reconstruction gave them religious merits. As a result of the intolerance born in Shah Jehan's time, reports were made to Emperor Aurangzeb that the reconstructions were more than the permitted number. The Emperor, therefore, issued a firman to demolish these works. In Benares (Kashi), alone, seventy six temples were demolished, and an order was issued that Hindus should not build temples on government lands. In Kashmir prisoners were generally given an alternative to choose between conversion and death. Amnesty was given to those who embraced Islam and the rest were put to the sword. Near Jalalabad a holy war (Jihad) was declared against Hindus. Christians at Hooghli were persecuted. Hindu kings who willingly embraced Islam were richly rewarded. In short, though political peace prevailed under the Mughals, Hindu subjects were not happy.¹

1. SHA IV pp. 20-40

Society as a whole during the seventeenth century was orthodox and superstitious. Hinduism influenced Islam in some respects on account of the association of centuries. Even for the Emperor Jehangir, it became imperative to take the blessings of a pir before chastising Khurram.* Shah Jehan could not immediately do away with these established customs which favoured the Hindus. Though the solar almanac was replaced by the lunar one, belief in the augurs and omens, auspicious and inauspicious moments, weighing of the Emperor every year and the celebration of the new year day were continued according to the old calendar. Moreover, Shah Jehan also desired the blessings of saints and gave away alms for securing prosperity. There were Pandits like Jagannath and astrologers like Munishwar at his court.¹ The daily life of the masses was largely influenced by astrologers. Belief in the ghosts was common and the appearance of a meteor would upset the peace of mind of the people.²

5. Vishnu's Penance at Rajur.

The political, social and religious condition of India a few years prior to the Swami's birth has been

* Shah Jehan's name before accession.

1. Shivaji Nibandhavali Part II pp. 140-152.

2. SPS 188, 212, 341, 1024.

described in the preceding pages. This condition had very disastrous consequences on the individual Hindu minds. They naturally turned from worldly to the spiritual spheres. Asceticism had already been given a high place in Hindu thought. Persons of superb genius like Jnaneshwar got themselves buried in earth in the name of Samadhi willingly and with pleasure. This tradition created a permanent awe and attraction amongst the people of Maharashtra especially in the region in which Vishnu was born and bred. It appears that boy Vishnu too was induced to choose this path of asceticism. Resolving to become a sanyasin, Vishnu suddenly left home and went to the shrine of Ganapati of Rajur, a few miles from Dudhadwadi, his birth place. Rajur was then, and still is a well known holy place of Ganapati. Here the boy practised rigid penance. He fasted and often subsisted himself only on some fruit and cow's urine. Every year from Shravana Shuddha Pratipada to Bhadrapada Shuddha Chaturthi he went into Samadhi. After a few years Vishnu, it is said, managed to reach Kashi from Rajur, probably in the company of some wandering ascetics. There he contacted the then well known Dasanami ascetic Jnanendra Saraswati, and succeeded in due course in getting himself ordained as a Paramhansa Sanyasi.

6. Jnanendra Saraswati.

After the completion of his study under the guidance

of Jnanendra Saraswati, Vishnu's name was changed to Brahmendra Swami¹ Saraswati.

Except the mention of his name, nothing do we know about Jnanendra Saraswati. The Sanyasis generally are divided into ten sub-orders known as Dasnamis. 'Saraswati' is one of these orders which admits Brahmins only. After the initiation the postulant received the 'mantra' from his 'guru' and a new name with the suffix 'Saraswati'.² Jnanendra belonged to this order of Saraswati.

It is very surprising that in the whole of the correspondence at our hand, there is not a single mention about Jnanendra Saraswati. The Swami many times recalled incidents from his past life, but never do we find him mentioning either about his Guru or his pilgrimage to Kashi or his study of Sanskrit literature and philosophy.

We come across the name Jnanendra Saraswati among the Sanskrit literators of the sixteenth and the seventeenth century. There appear to be more than one person of that name in Kashi. It is, however, very difficult, nay almost impossible to connect them with Brahmendra Swami, in the absence of other evidences. Their times also do not agree

1. SKBC p.2

2. Oman - The Mystics, Ascetics & saints of India.
Chap. VII p.161.

with that of the Swami. Panditraj Jagannath (c.1590 - 1665) at the beginning of his book ' Rasagangadhar ' has mentioned one Jnanendra, from whom the knowledge of Brahma-vidya came to him. This Jnanendra, therefore, appears to have been the 'guru' of either Panditraj Jagannath or his father Pedubhatta.¹ Kavindracharya was a Sanskrit scholar in Kashi who appears to have done his writing between 1627 and 1650. In the collection of addresses presented by his contemporary scholars during Shah Jehan's reign, we come across one Brahmendra Saraswati and one Brahmendra Swamin.² About this Brahmendra Saraswati it is learnt that he was a pupil of one Devendra and the author of Vedant-Paribhasa and Advaitamrita.³ From the period and the writings of these two it can definitely be said that both of them were different persons from Brahmendra Swami of Dhavadshi.

According to a tradition in Kashi, Bhattoji Dixit (c.1560 - 1640 A.D.) in order that his book should get the fame called Jnanendra Saraswati to his house and requested him to write criticism on his book 'Siddhanta Kaumudi'. The author Neelkhantha Vajpeyi has written a commentary on Mahabhashya which is titled 'Bhashatatvaviveka'. Here he

1. V.A.Ramaswami Shastri - Annamalainagar 1942 Jagannatha Pandita p.25

Dr.P.V.Kane - Sahitya Darpan of Vishwanath, Bombay 1951; p. 312.

2. H.D.Sharma & M.M.Patkar-Kavindrachandrodaya 1939; p.29.

3. Catalogus Catalogorum of Aufrecht, I 389 a, II 88 a.

says that he studied under Jnanendra Saraswati.¹

The Mimansaka Udhisthira is of the opinion that Jnanendra Saraswati's life time was from Samvat 1550 to 1600, i.e. 1494 to 1544 A. D. The name of the guru of this Jnanendra Saraswati was Wamanendra Saraswati. Bhattoji's commentry Praudhamanorama has been abridged by one Jnanendra Saraswati in his book Tatvabodhini.²

Among the Sanskrit grammarians of Kashi the 'Shesha' family is a prominent one. They seem to be connected with Maharashtra. Bhattoji was the pupil of Sheshavireshwara. ' Indra Saraswati ' is a title prominent in the Shankara tradition of Kanchi Mutha. Perhaps Jnanendra Saraswati hailed ^{from} Kanchi.

From the number of years given in the life of the Swami in the Bakhar it appears that the Swami's contact with the ' guru ' came sometime between 1670 and 1690. As Emperor Aurangzeb's famous firman of demolishing Hindu temples came in 1669, it is very likely that this demolishing witnessed by young Vishnu had lasting effect upon his mind

1. Ms. in the Govt. Library at Madras. Index Part II,

Vol. 1 A, Book No. 1288, Page 1612.

2. Sanskrit Vyakaranshastraka Itihasa Prachyavaidya

Pratisthana Motizeel, Ajamgadh Palace, Benares 6.

for reconstructing old temples and building new one^s in his later age. Chronologically, however, it is very difficult to connect Jnanendra Saraswati, mentioned in connection with Bhattoji Dixit, Panditraj Jagannath and Kavindracharya, with Brahmendra Swami of Dhavadshi.

We do not know anything about the Swami's knowledge of Sanskrit, or of philosophy or Vedanta. Every year he had a practice of going into Samadhi during the month of Sravana. His expertness, however, in this province is not known. It is possible that the little of 'Hathayoga' he knew, he might have learnt under Jnanendra Saraswati if they had met.

Little is known about the early life of Brahmendra Swami. His correspondence throws no light on it. We have simply to grope in the dark. It is likely that some Jnanendra Saraswati might have been the 'guru' of the Swami. There might have been more than one Jnanendra Saraswati living at different times, and one of them might or might not have any connection with the Swami. It is also very likely that the Swami might never have gone to Kashi. For want of evidence, the last alone appears to be the plausible inference.

7. The Swami's Early life in Maharashtra.

It is said after staying for some days with his guru,

the Swami proceeded to the pilgrimage of the north to the Manasa lake.¹ After finishing his pilgrimage the Swami came to Maharashtra. It is said he first intended to settle down on the bank of ^{the} Krishna, but finding the Desha insecure on account of Aurangzeb's invasion, he descended the ghats and came to the Konkan. Nothing more is known about the Swami's early activities during the reigns of Chhatrapati Shivaji and Sambhaji. The Swami once made a reference to Chandrarao More and the Raja of Shringarpur in his letter.² Baba Yakut and Mounibawa the two sages who were the contemporaries of Shivaji, have been referred to in a letter to Sambhaji Angre.³ The Swami compared Bajirao's exploits with those of Shivaji in a letter to Bajirao.⁴ Once the Swami recalled that Shivaji visited the temple of Parshuram.⁵ When Rajaram was at Jinji, he was profuse in his gifts of titles to lands and jagirs and these titles or gifts were many times even duplicated. Rajaram could not afford to neglect any of his proud though selfish chiefs.⁶ The Swami too seems to have secured the grant of the village of Dhamani near Chiplun,

1. SKBC p.2

2. DCHM 20/890

3. R.IIT 273

4. SPD 9/22

5. DCHM 20/893

6. SSHA XVI p.354

from Rajaram during this period.¹ He selected this place because it was very close to the holy place of Parshuram. With the beginning of his stay at Dhamani, the Swami opened a new page in his life.

8. The Swami becomes 'Bhargavram'.

From time immemorial, Parshuram and Konkan seem to be associated with each other. For many centuries, throughout the entire coast of western India, from Gujrat down to Kanyakumari traditional accounts credit Parshuram the great Bhargava hero, with reclaiming the land between ^{the} ghats and the Arabian sea, which was submerged from the ocean.² The tradition is current in Kolaba, Thana and Ratnagiri districts of Maharashtra also.³

It is undisputed that the temple of Parshuram existed near Chiplun long before the Swami came and settled down there. At present there are three images in the temple, Kala, Kama ^{and} Parshurama. Kala is Shiva and Kama is Brahma. Parshuram is supposed to be the sixth incarnation of Vishnu. Thus the temple is of the trinity-Brahma, Vishnu and Mahesha.⁴

1. PBCL 323 - This is not corroborated by any other evidence.

2. Kerala Studies Prof.A.K.Gopala Menon Commemoration Volume Trivendrum, 1955 pp.1-2.

3. Chaphekar Chitpavan 1938 pp.1-12

4. Ibid p.9

The temple of Parshuram near Chiplun is found mentioned in the life of Shivaji. He is said to have visited Chiplun in May 1673 when he had encamped there and had issued his well known proclamation to his soldiers, 'not to molest the ryot of the villages'¹. At this time Shivaji visited the Parshuram temple and performed 'puja' of Parshuram along with Kala and Kama. He then gave alms to the Brahmins and satisfied them.² The poet Permananda is said to be a contemporary of Shivaji. Brahmendra Swami came to the woods of Dhamani near Parshuram sometime between 1680 and 1690. The news of Shivaji's visit to the shrine seems to have reached the Swami's ears also, because we find him mentioning it in one of his letters.³ Ramchandrapant Amatya under Rajaram granted the village Pedhe to one Parsharambhat Narayanbhat Ganapule in 1698. Chaphekar had once remarked that "the name Parshuram was not current till 1764". This appears to be incorrect. Reference to Shivaji's visit has already been made above. Even between 1726 and 1733 the Siddis mentioned the name of Parshuram in their letters.⁴

In his childhood, it is said, the Swami practised a rigid penance before the Ganesha of Rajuri, a few miles

1. Sardesai - Shivaji Souvenir. 1927 pp.150-152.

2. Divekar - Kavindra Parmanandakrita Shivabharata 1927. 73-78

3. DCHM 20/893

4. PBC p.27; PBCL 240-253; Chaphekar Chitpavan p.10
Ganapule Kula Yritanta, Chap. III, 1

distant from his native place. He yearned therefore, in his later years to get that village as a grant from the Nizam.¹ Part of his huge fortune which he had amassed by begging, yearly grants from his disciples, donations and presents he utilised in public works.² Among these works were some new constructions and others were re-constructions of already existing old temples. Out of these temples, the temple of Wagheshwar at Pimpri, the Bhuleshwar temple of Yawat, the temple in the fort of Poornagad and the Meruling temple near Dhavadshi were temples of Shiva.³

After his settlement at Parshuram near Chiplun, the Swami found that Parshuram was very popular in the Konkan. In order to win the hearts of the people he paid homage to this old deity and the tradition associated with it.

Through various means the Swami attempted to propagate the worship of Parshuram. Some of these are given below:-

- i) The ancient temple of Parshuram was reconstructed in 1708.⁴ Works amounting to Rs. one lac were carried out at Parshuram which included temples

1. PBCL 259, 290, 351.

2. Ibid 312, PBC. pp. 18, 102.

3. Ibid 59. 133, 145.

4. R. III 1. DCHM 20/829

of Ganapati, Maruti, Datta and Renuka.¹ In the main temple a dome was built on the former audience hall. A door was provided between the first and the second domes. Trellis work was added to the door. A wooden hall was annexed and stone - flooring was provided in this hall. Six pillars of light ^{of} grey stone were built in the compound of the temple. Rest houses, drum house (nagar-khana) and dining halls (bhandargriha) were the additions to the temple by the Swami.² Temples of Bhargavram i.e. Parshuram were built at Gothana and Dhavadshi. At Dhavadshi, the Swami installed the images of Kala, Kama and Parshuram in brass. The images were specially prepared for him by Sambhaji Shinde, the commandant (havaladar) of the fort Rasalgad.³

(ii) The Swami made it a practice to write the name of Bhargavram at the beginning of all his letters. People writing to the Swami also adopted this practice.

1. PBC pp. 16, 103.

2. Dhere R.C. Bhargavram Shri Kshetra Parshuram, Sanskritik Maharashtra Darshanmala No.16, pp. 21-22.

3. PBC pp. 34-36.

(iii) As days passed by the Swami made the people believe that he was none but the incarnation of Parshuram.¹ Many times he addressed the ladies from the families of the Sardars as Renuka, the mother of Bhargavram. He always called Bajirao and Chimaji as the servants of Bhargavram and reminded all not to forget Him because whatever they achieved was through the benevolence of the Lord Bhargavram.²

To the Angre brothers he always told that the true Lord and King of Konkan was Bhargavram. "As long as," wrote the Swami, to Sambhaji Angre, "God Bhargavram is not properly attended nothing will prosper in the Konkan."³ To Nanasahab Peshwa he once wrote, "trouble will cease to be for him whose affairs are guided by Bhargavram."⁴ He impressed upon Chimaji's mind that his triumphs were due to Bhargav's favours. He, however, did not fail to remind him that these triumphs would be of no avail as long as the Lord of the Konkan remained without worship. (i.e. remained in the bondage of the Siddis.). "Your greatest triumphs," he wrote, "will be the flourishing of Bhargavram."⁵

1. PBCL 261, 273, 281. SPD 33/446.

2. Ibid 270, 273, 275, 276.

3. Ibid 219.

4. PBC p.90

5. PBCL 283.

(iv) The Swami had even plans of imposing a tithe - Bharvavpatti or Parshurampatti on the Maratha country in the Konkan. He made this suggestion to Chimaji Appa in 1739. We have no knowledge whether Chimaji paid any attention to this suggestion or what action he took in this respect.¹

It is thus seen that marking the importance of Bhargavram in the Konkan, the Swami fully took its advantage and endeared himself to the residents of Parshuram by his propagation of Parshuram worship.

Parshuram thus became the permanent abode of the Swami, where later on, he stayed for more than twenty-five years. During the disturbances in the years 1680-1690 Chiplun was almost desolated. The Mohammedans even attempted to desecrate the Parshuram temple.² Between the hill of Songaon, Dhamani, Parshuram and the township of Chiplun there is a creek of the river Vashisthi. The villages Dhamani and Pedhe on the outskirts of Chiplun were then under the rule of the Siddis. Ramchandrapant Amatya had appointed Mahadaji Ballal - whose surname cannot be traced - as

1. PBCL 146.

2. Joshi G.V. - Sri Kshetra Parshuram pp.2-3

Sarsubhedar. Mahadaji Ballal stayed at Kherdi, a few miles from Chiplun. Borders of the Maratha state and the Siddi's state touched each other near Chiplun. Mahadaji Ballal used to visit the shrine of Parshuram. He had granted some land for the upkeep of the shrine.¹ Mahadaji naturally had some skirmishes with the Siddis. The Kaji in charge of the village Dhamani was Siddi's officer with a band of hundred men under him. He had converted many Hindu women and was very vindictive.² The Swami had given this information in some of his letters as he had witnessed the rule of the Siddis at Dhamani and Parshuram.

9. His Revelation.

Upto now the Swami was not known to the public. He quietly sat in the thick wood of Dhamani and lived an ascetic's life. Remaining away from the people, he practised penance and incantations and paid homage at the shrine of Parshuram near by.

It is said, many a times in this jungle the Swami ate the leaves of Kadwai, a poisonous plant which brought

1. DKA p.364. An unpublished Bakhar quoted by G.V.Joshi in his book Shri Kshetra Parshuram Shake 1869 pp. 2-3.

2. The Swami to Tulaji Angre - PBCL 323.

instantaneous death to cattle if eaten by them.¹ A story goes that a cowherd named Balgauli one day discovered this holy man sitting in the forest of Dhamani. This Balgauli later became the Swami's devoted servant and he was entrusted with the work of looking after the Swami's cows and sometimes work as his messenger.² One day Balgauli observed that a very poisonous serpent had bitten the Swami. He thought that the Swami would die immediately, but a miracle happened, and the Swami escaped death. Balgauli observed the Sanyasin sitting at his usual place the next day.³ The story of the Swami's miracle spread like a wild fire among the superstitious public of those days; and people came to pay respects to the Swami. Among these visitors were Mahadaji Ballal, the Subhedar of Chiplun, and Balaji Vishvanath Bhat, the founder of the Peshwa's dynasty, then working as a clerk in the salt works at Chiplun.⁴

1. PBCL 276; DCHM 12/1051. The Swami appears to have been used to the eating of its slow and gradual dose every day.

2. R. III 66; DCHM 20/548.

3. SKBC p.3. Perhaps the habit of eating poisonous plants seems to have nullified the effect of serpent's poison.

4. DCHM 12/1051.

When Balaji Vishvanath permanently left Konkan along with his family and the family of Bhanus, he went via Parshuram and is said to have taken the Blessings of the Swami. The Swami foretold his rise to the highest position¹.

1. SKBC p. 4, Parasnis Bharatvarsha Khanda 2. 1897.

बाळाजी विश्वनाथ देशमुख व लोढे वंधु भानु वेळामकर
महाजन असे श्री भार्गवराजांकडून घारावर यात्रेचे उद्देग निघाले "

— ज्ञान फडणीस यांच्या पुर्वजोची हकीकत.

Here Bhargavram need not necessarily be taken to mean Brahmendra Swami. The Bhats and the Bhanus might have visited the shrine of Parshuram while the Swami's meeting might have been a casual one if ever they had met. Neither the Peshwa's Bakhar, nor the Peshwa's Shakavali nor Chitnis' life of Shahu, tell that Balaji had taken the blessings of Bhargavram before starting his career on the Desha. The Swami's Bakhar makes a mention of it. As one of the MSS of the Bakhars was written in 1850 the mention of the Swami's meeting with Balaji appears to be an after thought.

CHAPTER III : THE SWAMI IN THE KONKAN.

- i) The Siddis.
- ii) The Angres.

CHAPTER III.THE SWAMI IN THE KONKAN.(i) The Siddis.1. Early History of Janjira.

Throughout the 17th and 18th centuries the island fortress of Janjira, 26 miles south of Bombay, had remained an eyesore and headache to the Marathas.

"This fortified island of Janjira lies just within the entrance of the Rajpuri creek, the main land being half a mile distant to the east and a mile to the west."¹ The rulers were converted Abyssians or Siddis as they were called; They were excellent seamen and sturdy warriors and though they did not make a name in trade, they soon attained eminence as a naval power under the Nizamshahi kingdom of Ahmednagar.² They had no king and their state was a form of oligarchy. They served in turn the Shahs of Ahmednagar and Bijapur and later the Mughal emperors. Their stronghold, however, was a constant source of irritation to the Marathas. Chhatrapati Shivaji and Sambhaji could not subdue it. The Siddis thus survived the great turmoil of the seventeenth and eighteenth centuries

1. Kolaba Gazetteer, p.462.

2. Banaji, Siddis of Janjira pp.1-5.

and the fall of Raigad in 1689 with the disintegration of the Maratha state following the death of Sambhaji considerably strengthened the hands of the Siddis, who occasionally became bold enough to lead raids up the ghats. They not only recovered their former districts wrested from them by Shivaji, but in addition they took possession of the important fortresses of Raigad, Mandangad and Anjanwel. They helped Matabar Khan, the Mughal general, and seized the two important ports of Rewas and Thal which enabled them to dominate Maratha shipping in the Pen river and at Kolaba.¹ Siddi Kasim was at this time the chief of the Siddis and Siddi Surur was one of his officers at Underi (1696-1707). It is with these Siddis that the career of Kanhoji Angre and the early exploits of Balaji Vishwanath and Brahmendra Swami are connected.

The Siddis appear to have ravaged Maratha territory at the end of the 17th century and villages were depopulated on account of their devastations. The Siddis also took the fort of Kasa (also known as Padmadurg) and presented its golden key to the emperor and Suvarnadurga was taken by assault in 1713.²

1. DPB 1 pp.41-47

2. SMR CSPBV pp. 104-105.

2. Konkan at the end of seventeenth century.

At the end of Shivaji's reign, the Portuguese held Daman, Bassein the island of Salsette and portions of the main-land opposite Bombay up to Chaul in the north and the settlement of Goa in the south. The English had factories in Surat and Bombay. Further south, were the Siddis of Janjira, the Sawant of Wadi² and the Dutch. While the English and the dutch contented themselves with trade and commerce and clung to their factory stations, the siddis with the Portuguese held considerable landed territory and were locked over a long period in struggle with the Marathas.²

Throughout his reign shivaji directed his energies towards reducing the island fortress of Janjira and checking his troublesome neighbours, but for want of efficient artillery and a strong navy failed to make any impression on the place.³ Between 1636 to 1670 the Siddi owed no allegiance to any land power and was semi-independent. About 1670, when the Siddi was in great distress, he transferred

1. The rulers of sawantwadi state.

2. DPB I. pp.43-44.

3. SPS 1314-1420.

his allegiance to the Mughal emperor and thus secured his powerful assistance in his struggle with the Marathas.¹ In 1672, the Siddis are referred to as the Admirals of the Mughal.² After Shivaji's death the Mughals descended in the Konkan in 1682-1683. Kalyan fell in 1689 and Mathar Khan a very able Mughal general, conquered north Konkan.³ Aurangzeb's concern with the western coast before the Maratha war was mainly in connection with the pilgrimage to Mecca by sea. He had granted some territory in north Konkan to the Siddis.⁴

3. The war of independence and rule of Queen Tarabai.

To understand the situation in the Konkan at the beginning of the eighteenth century, it is necessary to have a cursory survey of political events in Maharashtra in the last decade of the seventeenth century.

After the death of Shivaji in 1680, emperor Aurangzeb came to the south with a grand army with the firm determination to subjugate the formidable Marathas. Chhatrapati

1. Khafi Khan p.290

2. SPS Op.cit. 1512

3. SSHA pp.352-353.

4. Nairne - Konkan p.77

Sambhaji, the successor of Shivaji, was captured at - Sangameshwar in the Konkan, in 1689 and put to a very cruel death near Koregaon along with Kavi Kalash.¹ The Maratha ministers then crowned Sambhaji's brother, Rajaram, at Raigad as Sambhaji's son, Shahu, was at the time too young to be the head of a state engaged in a life and death struggle with an enemy like Aurangzeb.² The imperial army under Itigad Khan laid siege to Raigad, but Rajaram escaped in the guise of a yogi and managed to reach the fortress of Jinji in the south through the state of Bednur. Raigad fell the same year after a long struggle and the imperial army succeeded in making Shivaji's surviving widows, Sambhaji's and Rajaram's wives, daughters and sons, including Shahu, a boy of seven prisoners of war. Thus by the end of 1689, Aurangzeb had annexed to his empire the dominions of Adil Shah, Kutb Shah and Chhatrapati Sambhaji and was now, the unchallenged lord paramount of the Deccan. This was, however, unfortunately the beginning of his end as the seeds of failure were sown in this victory.³

In 1690, Jinji became the centre of Maratha enterprise on the east coast, while their ministers, Shankraji Narayan

1. SSHA pp. 310-311.

2. Ibid p. 312

3. Ibid p. 313

and Ramchandra Pant Amatya who were left at home, organised resistance to the Mughals in the west. Every Maratha captain raided a different area and as the Mughal forces could not cope with these guerilla attacks, they suffered reverses. Maratha captains like Dhanaji and Santaji who were harassing the imperial armies, even went to the extent of capturing Mughal generals and loot their camps. Rustam Khan, for instance, was captured by Santaji. Jinji was twice besieged by the Mughals and at last fell in 1698 when Rajaram fled to Maharashtra, where he was chased by the imperial army¹ and ultimately died in harness in 1700 at Sinhgad. Because of the untimely and premature death of Rajaram's natural son Karna, Ramchandrapant Amatya placed Shivaji, his son on the throne. Rajaram's widow Tarabai on account of her ability and energy, soon became the supreme power and guiding force of the Marathas. She appointed and changed generals and planned raids into Mughal territory and managed the cultivation of the country.² Kanhoji Angre, who had shown his ability, was appointed by her in 1703 as Admiral of the naval force.³ She continued to prosecute the war against the imperial army with the same vigour as her husband.

1. SSHA p.349

2. Ibid XVI p.356
P

3. SMR CSBV p.90
^

37

4. The return of Shahu & the Battle of Khed.

Emperor Aurangzeb died at Ahmednagar on 20th Feb. 1707.¹ Shahu was released in May by Azam Shah.² Bahadurshah became emperor after killing Azam Shah and Kam Bax in 1709.³ Shahu's return to the Deccan ^g gave rise to a civil war in the Maratha state because Tarabai was not prepared to yield the throne to Shahu.

On the return of Shahu to Maharashtra, many Maratha sardars joined him, prominent among them being Chimnaji Damodar (Moghe), Parsoji Bhonsle, Malhar Tukadeo Purandare and Anritrao Kadambande⁴. Balaji Vishwanath already knew Shahu and his mother. He with Khando Ballal Chitnis persuaded his master Dhanaji Jadhav to espouse the cause of Shahu. A battle was fought at Khed on 12th October 1707 which turned the scales in Shahu's favour.⁵ On his coronation in 1708, Shahu conferred on Balaji the title of Senakarte (maker of armies) showing the high estimation in which he was held by his royal master. After Dhanaji's death, Shahu supported Balaji in a dispute between Balaji and Dhanaji's son Chandrasen.⁶

1. SSHA XVI p.383

2. SMR CSBV p.22

3. SNHM^{II}/p.12

4. Chitnis Shahu Charitra p.231

5. Op.cit. Chap.1 p.15.

6. Chitnis Shahu ~~Sahasra~~ Charitra.

The fortunes of Shahu reached their lowest ebb in 1712. He was abandoned by his Senapati, his Sarlashkar was disaffected with him, Kanhoji Angre threatened to march on Satara and his supporter Zulfiqar Khan, was no more.¹ In this critical hour he was saved by the genius of his ^{in the attempt} Senakarte, though Balaji himself once became a prisoner of Damaji Thorat.² Raising a fresh army, Balaji Vishwanath defeated Chandrasen, fought the minor rebels and to cripple the power ^{of} Tarabai, fomented a revolution in the Kolhapur camp.

As Balaji stood by his master during these hardships, he won his favour. It now became imperative for Shahu to win the Maratha admiral Kanhoji Angre to his side. Kanhoji did not seem to be unfriendly to Shahu even as far back as 1709.³ The former realised that without the Maratha State behind him, it would be impossible for him to deal with the Portuguese and the Siddis. Balaji conciliated Kanhoji by explaining this situation to him. Kanhoji was left in possession of his conquests in the Konkan, and the result was the treaty between Kanhoji and Shahu in February 1714.⁴

1. DPB I p.3

2. SMR CSPBV pp. 72-79

3. Ibid p. 92

4. SNHM II P.10 R.iii Pr. p. 152. MPT p.197.

Before this treaty, Balaji was made Peshwa by Shahu in 1713 as he had proved himself to be a very able servant of the throne. Balaji held that post till his death in 1720.

5. The Swami's acquaintance with the Siddis.

Legend goes that the Swami used to cross the creek near Chiplun upon a banana leaf in the middle of night¹ for a visit to the shrine of Parshuram from Chiplun. It is said that the miracle was demonstrated to Siddi Surur who, impressed by it, became the Swami's friend. Be that as it may, the Swami developed a friendship with this Siddi who later on in 1707 became the Chief Siddi of Janjira. It is said that during this period the Swami saved Bapuji Bhonsle, the grandfather of Raghuji Bhonsle, from the hands of the Siddis and also secured from them through - Balaji Vishwanath the release of Raghuji's uncle, Santaji Bhonsle, who later died at Delhi in 1719.²

The Swami appears to have taken the entire credit for these events for himself though the successors of

1. SKBC p.6 ; See the photograph of the creek. The miracle mentioned by the bakhar alone cannot be believed.

2. PBCL 295.

Ramaji Ganesh Kolhatkar have written in their Kaifiyat that Bapuji and Santaji Bhonsle were saved by Ramaji Ganesh.¹

Siddi Surur Yakutkhan succeeded Siddi Kasim in 1707. His accession, according to the Swami, was due to his blessings.² The Swami secured the grants of the villages Pedhe and Ambdas from Siddi Surur in 1708-1709.³ Exchange of gifts and letters confirmed between the Swami and the Siddi through Sambhaji Shinde, the commandant of the fort of Rasalgad.⁴

Brahmendra Swami had connections with the Siddis in several ways. His temple of Parshuram was in the Siddi's territory. He had his vatan villages and friends in Konkan. His treasury and stock was at Rasalgad. He had, moreover, intense affinity for Konkan because of his stay there of many years.⁵ Siddi Sad a very able captain of the Chief Siddi commanded the important forts of Govalkot and Anjanwel. As the Swami's villages came under his

1. SAP L. 434

2. PBC p. 25

3. Ibid pp.11-14

4. DCHM 20/527, 532.

5. PBCL 317, 319, 283.

jurisdiction he had to correspond with the Swami. Even after coming to Dhavadshi the Swami^{for some years} continued his practice of visiting the shrine of Parshuram in the month of Shravana. Upto the beginning of the Janjira war in 1733, though the Swami had settled down at Dhavadshi, he had not totally severed his connections with Siddi Sad and the other Siddi officials.

Siddi Sad being a Mohammedan, was rather intolerant of the Hindus like the Muslims of those days. His intolerance, however, was less towards the Swami because of his social position. But elsewhere we find several references in the records of those times of the injustice of the Siddis towards the Hindus. 'The Habsi (as the Siddis were also called) has created a havoc', says one writer.¹ The other wrote to Bajirao Peshwa that 'the Hindu religion in the Konkan was in danger' and implored Bajirao to save it.² Some villages were deserted and in some villages the populace rose en masse against the tyranny of the rulers. In November 1733 the villagers of Parshuram applied to Bajirao Peshwa and requested him to capture Anjanwel and Govalkot and offered to pay - Rs. 1 lac.³ The Swami too knew fully well that the Siddi

1. SPD 33/95.

2. Ibid 16/16

3. PPD 1/108.

was treacherous and unreliable. He had once warned Sambhaji Angre not to rely on the Siddi.¹ There were constant instances of oppression by the petty officers of the Siddis and the Swami pointed out to the officers concerned such occurrences in his vatan villages.

Siddi Surur alias Yakutkhan, unlike Siddi Sad was a tolerant man and appeared to be a friend of the Swami. The Siddi's chief commander, Siddi Sad, however, was less tolerant and seemed to resent the Swami's religious activities in a Muslim kingdom. Siddi Sad, moreover, had never reconciled himself to the treaty of friendship with Angre which had been forced upon them, as he considered, by Balaji Vishwanath in 1714 by which treaty the Siddi had lost a sizable slice of territory to Angre. Siddi Sad commanded the fort Anjanwel which gave him a control over the township of Parshuram and he seldom lost an opportunity of harassing the inhabitants of Parshuram. Personally he did not hate the Swami and seemed to be friendly, though not very intimate with him. In the correspondence of the Siddis that is available to us, a majority of the letters are found to have been written by Siddi Sad. He paid due attention to the Swami's complaints and made sincere attempts to remove the Swami's grievances.

1. PBCL 310.

Because the Swami once addressed Siddi Sad as a demon (daitya) after his death, some historians have misrepresented the Siddi to be so, but personally he behaved with due respect and courtesy with the Swami.

Correspondence and gifts were exchanged between the Siddis and the Swami even during the war . Whenever the Siddi needed stone cutters or some tools and instruments, he used to get them from the Swami.¹ The Swami many times sent baskets of grapes and pomegranates to Siddi Sad.²

The Swami wrote to Siddi Sad from Dhavadshi in 1729, " If a golden salver is presented, will it look fair if its ~~border~~^{edge} is broken?" The Swami used to write in such ambiguous terms which the Siddi resented. He asked the Swami what that golden salver was and who broke its ~~border~~^{edge} and continued, "before proceeding to your journey you came here and solicited our patronage. Our mind then was clean about you. Why are you then writing to us in this manner? Please write letters of good wishes or ~~of~~ on strict business. It is unwise to write such threats to us. You may write letters of this type where they are tolerated. Please do not write them to us."³

1. PBC p. 30, PBCL 253.

2. DCHM 20/1233, 766, 768.

3. 27-6-1729. DCHM 20/762.

6. Reconstruction of the temple of Parshuram.

In 1708 the Swami began the reconstruction of the old temple of Parshuram near Chiplun.¹ By about 1710, the Swami came in contact with Kanhoji Angre and gradually developed a warm friendship with him.²

7. His yearly routine.

The yearly routine of the Swami at Parshuram now became almost constitutional. During the month of Shravana, he went into Samadhi and after about three weeks, on the fourth day of the moon in the month of Bhadrapada, he would come out of the Samadhi. This day of his coming out - the festival of Ganapati or Ganesh Chaturthi - was celebrated with pomp and elaborate ceremonial. The custom had grown that on this day the Commanders from the surrounding forts of the Siddis and Angres came to greet the Swami's annual

1. Besides Rajwade's yadi in his volume III, No.1, one yadi in Modi was found in the collection of the Deccan College. The date Shake 1629 in this yadi differed from the date of Rajwade's yadi Shake 1627. The former date seems probable because Siddi Surur, the Swami's friend came to power in 1707. The Swami secured the grant of the two villages in 1708 and then he started the work of reconstruction. DCHM 20/829

2. PBC pp. 11-14.

'coming out'. The festival after the Samadhi was always managed by the Angres.¹

Fireworks was one of the ^{items of}celebration and the Swami was greeted with suitable gifts to secure his blessings. Although, on this occasion, there was a large gathering of troops belonging to the two opposite camps, there were no incidents.²

8. His grand tours.

After the festivities, the Swami would set out on a round of visits to all his wealthier disciples to collect donations for his religious and other public activities. He travelled with a large retinue which - included Dadaji Gurav, the blower of the horn (Karnekari). Antaji Narayan Bhagwat, the clerk, and Khandoji Salvi, the ensign of the God Ganapati.³

Between 1700 and 1710, the Swami toured in the south almost every year and went as far as Goa and Sawantwadi where he made several friends. The Thakur family of

1. R.III 306.

2. PBC p.19, PECL 251.

3. Ibid p. 20.

Sawantwadi, and Sadashiva and Bhavanidas, the merchants of Goa, thus became friendly with him.¹ It was during these tours that by about 1710 the Swami contracted friendship with Kanhoji Angre at Suvarnadurg.²

In November 1718, Balaji Vishwanath departed for Delhi on a very important mission to bring back the queen mother Yesubai, and the celebrated Sanads of Chauthai and Sardeshmukhi to Maharashtra. The Swami blessed Balaji Vishwanath before his departure.³ Though the Swami left Konkan for good in 1728, he had secured the villages Dhavadshi, Anewadi and Viramade in 1720-21⁴ ^{as Inam} from the Chhatrapati.

90. Contact with the Pratinishi & the Chhatrapati.

Viroobai, Chhatrapati Shahu's mistress, was a religious and pious lady. She had immense influence over the Chhatrapati.⁵ She had been to the Konkan in 1715 along with Basvantrao Khoje for performing sea bathing religious rites. While returning, she went to Parshuram

1. PBCL 123, 373.

2. R.III 340.

3. ^{SMR CSPB} ~~SMR CSPB~~ p. 240 DCHM 12/1049

4. PBC p.16, R.III Pr.p.158, R.III .28,128.

5. SMR CSPB p.435.

and paid a visit to the Swami¹ and this association increased through occasional visits and correspondence. The Swami in the meantime had come in contact with the Pratinidhi family by about 1715 and between 1715 and 1718 half the revenue of the villages Dorle and Mahalunge was granted to the Swami by the Pratinidhi.² The village of Pimpri was bestowed on the Swami by Balaji Vishwanath in 1719.³

10. The Swami turns a Money-lender.

The revenue of so many villages, the presents received every year on Ganesh Chaturthi, the supply of articles of daily need, donations and 'bhiksha' increased the Swami's wealth/day by day. The Swami, being an intensely shrewd and practical man, now thought of investing this money. Economic depression was the bane of the Maratha state. Right from the Chhatrapati to the lowest rank of Maratha sardars, everybody was always hard up.

1. BMOR-I pp.121-122. The dates and contents of this

Bakhar seem to be surprisingly correct.

2. PBC p.14. The date given by the Bakhar in the Kavyeti-
-hasangraha appears to be more correct than
the date (1720) given by the Satara Gazetteer.
See also the footnote PBC. p.14.

3. R. ~~MM XXXX~~ SPD 7/33-34. Rajwade's date 1716 is
incorrect. cf Appendix B.

The Swami shrewdly noted this weakness of the Maratha nobility and their permanent embarrassment became his opportunity. The Swami's contact became doubly necessary for every nobleman in the Maratha state, first as a guru for giving blessings and secondly as a banker for advancing loans. Thus began an important phase in the Swami's life usury. Kanhoji Angre had to maintain a navy and had always to fight with his hostile neighbours the Firangis (Portuguese) and the Siddis. He was, therefore, always in need of money and in due course the loans from the Swami amounted to nearly Rs.1,25,000/-.¹

A similar sum was advanced by the Swami to Balaji Vishwanath in 1719.² Out of this, Bajirao returned 41 mohors to the Swami in 1719.³

11. The Elephant episode.

The enmity between the Angres and the Siddis resulted in an incident which had far reaching effects upon the career of the Swami in the Konkan. This incident took place in 1727. The Muslim Raja of Savnur* who was a

1. R.III 355.

2. PBCL 114 Footnote.

3. Ibid.

* Savnur lies some 400 miles to the South of Govalkot.

a friend of the Siddi, had presented an elephant to Siddi Sad at the beginning of the year 1726. It was, however, quite a difficult task to bring that elephant to Govalkot because en route there were various states which were perpetually at war amongst themselves. There was a checkpoint every few miles along the highways and no traffic was permitted except with the dastak (permission) of an accepted power. Siddi Sad, therefore, approached the Swami and requested him to send the dastaks from the Peshwa and the Pratinidhi. The Swami, however, replied that he had already arranged to go to Savnur side and he needed no dastaks as all the chiefs knew him. The Siddi then sent ten pathans with the Swami as an escort. The Pratinidhi had granted permission to the Swami for the passing of the elephant through his state.¹ The Swami brought the elephant at the end of the year 1726 and descending the ghats, he sent the elephant ahead as he had to perform some religious rites.

When the elephant was obstructed by the Vishalgadkar, the Swami sent a letter to him and the elephant was then permitted to pass.² When the Swami's party entered Konkan

1. PBC. p.19

2. Ibid p.20

(Ratnagiri District), there was one check post at Makhjan beyond Sangmeshwar on the frontier between the states of the Siddi and Angre. Here Angre's guards - stopped the elephant and refused to permit it to be taken into the Siddi's territory without a dastak. The guards perhaps would not have dared to ask for a dastak had the Swami been with the elephant. A dispute now ensued at Makhjan check post, between the Siddi's men and the guards and when some of the Siddi's soldiers from a nearby garrison came to take the elephant away by force, Angre's men secured help from Jaygad and carried away the elephant to the fort. When the Swami reached Makhjan, he sent a message to the officer in charge of Jaygad fort. Before, however, the elephant could be returned, news was conveyed to Siddi Sad that Brahmendra Swami had deliberately allowed this to happen and having brought the elephant all the way from Savnur, he had made a present of it to Kanhoji Angre.¹

12. Siddi's vandalism at Parshuram.

When the news about the elephant reached Siddi Sad he was very much enraged and in a fit of temper he marched upon the temple of Parshuram on the Mahashivaratra day on 8th February 1727. It was a festival day of pilgrimage and as usual pilgrims from far and near had gathered at Parshuram.* The offices and houses of the clerks were

1. SKBC pp.14-15.

* There is one Shivlinga in the temple of Parshuram.

looted by the Siddi's men, the idols were desecrated and Chimnajipant Bhagwat, Bapujipant Tambe and Lakhmaji Kothavala the Swami's men were beaten to extort money. In this raid on Parshuram, some Hindu residents of Parshuram also seem to have helped the Siddi.¹ The loot from Parshuram included nagaras (drums), 2 jambures (guns), a bell, a big door frame, utensils,² and grain, all of the total value of 12000 rupees.³

In a letter to Kanhoji Angre, the Swami wrote that the elephant episode had cost him nearly 25000 rupees.⁴ This vandalism of Siddi Sad was immediately reported to his superior, Siddi Yakutkhan. Siddi Yakut remonstrated with Siddi Sad, apologised to the Swami for this misbehaviour and returned the loot taken from Parshuram. The Khan requested the Swami to come and see him personally and even offered two more villages as a grant.⁵ It does not appear that the Siddi returned all the things that were looted because the Swami reminded Chimaji Appa and Tulaji Angre about certain articles that had not been received back.⁶ Three medallions studded with precious stones,

1. PBCL 286. The Swami has mentioned the name of Nilo Patki Chiplunkar.

2. Ibid 323.

3. PBC pp.25-26

4. R.III 179.

5. PBC loc.cit.

6. c.f. PBCL 286 and 323.

which the Swami had made for the adornment of the temple gods on festive occasions had been looted at the time of raid. The Swami believed that ^{as} ~~xxxx~~ ~~once~~ they had been touched by the Yawana, they were not fit for the gods . The medallions, which were worth about 25,000 rupees, were therefore, presented to Siddi Yakut and his son as a personal gift.¹

The Swami, however, was very grieved over the desecration of the temple and pronounced a curse ^{upon the Siddi} "You Brahmins. ¹ have ravaged sacred idols and ~~killed men of religion~~. You will yourself be subjected to the fate".²

13. Siddi's Harassment at Parshuram.

Siddi Sad now created ^{fresh} trouble for the Swami and the Brahmins at Parshuram getting frightened began leaving Parshuram gradually together with the Swami. Siddi Sad consoled the Brahmins who remained at Parshuram not to worry over the departure of the Swami as he being a gosavi could go anywhere he liked.³ Bapu Joshi, one of the

1. PBC p.22

2. SKBC p.16 - The curse is mentioned by the Bakhar only.

Parasnis had taken the support of the Bakhar.

3. Op.cit. p.27

Swami's dependents, looked after the Swami's farms at Parshuram in his absence. Siddi Sad encouraged one Hussain Mulana to foment trouble with Bapu Joshi. Bapu Joshi was fined rupees ten for cultivating lands belonging to the mosque looked after by Hussain Mulana who kept on troubling the Swami right up to 1732 when the Swami seems to have complained to Siddi Sad.

Bapu Joshi was called to Anjanwel by the Siddi and ^{deed} was asked to give kutba~~(transcription)~~ for Rs.400. When Bapu Joshi returned the Siddi was going to raid the village Pedhe, but the raid was not carried out. Venkaji Bhaskar reported that the Mulana had grown strong and arrogant and had secured warrants for exacting money from persons in the town and that if Mahadaji Ballal had been in the Konkan, it would have been good. The Mulana was going to take Venkaji Bhaskar to the Subha place, Anjanwel.¹

14. The stone cutters.

The friendship with Siddi Yakut did not prove of much use to the Swami. Siddi Yakut needed some cutters of stone in 1726. The Swami got them through Bajirao, but as the Siddi attempted to detain them by force, they ran away. In August 1727, Siddi Yakut again requested ~~the~~

1. DCHM 12/396.

the Swami to send some 40 to 50 hewers and cutters as he wanted to build a dome. One Malharji Patharvat was sent by the Swami to Rajapuri with a party. They took advances from the Siddi and after working for a fortnight, they kept on writing to the Swami to call them back. Their relations at Satara threatened the Swami to report the matter to the Chhatrapati if Malharji and his party did not return safe. The Swami^{was} at his wit's end¹ because Siddi Sad threatened the Swami for complaining every now and then against him to his superiors at Rajapuri. He also demanded that Bapu Joshi, one of the Swami's dependants, should pay a fine of Rs.400 as indemnity and if he was unable to do so, the Swami should pay instead. The Swami was asked to come and see Siddi Sad personally at Anjanwel, but the Swami did not go for fear of being insulted. By that time, only ten houses of Brahmins remained at Parshuram as the people began to evacuate the place. The Mulana was given the Khoti of Parshuram by Siddi Sad who exacted forced labour from the inhabitants there. The Swami reported all these matters to Bajirao and sought his advice,² when he was asked to come up the ghats.

1. PBC pp. 29-31.

2. Ibid pp. 29-30.

15. The Swami leaves the Konkan.

The Swami now thought it expedient to leave Konkan for good. When Kanhoji Angre learnt about the decision of the Swami, he felt grieved and to prevent him from leaving, he was put on an oath.¹ The Swami being rather superstitious did not leave Konkan/and his stay prolonged for a^{year}/more.² But he began to wind up his establishment at Parshuram. He sent his clerks and servants to Dhavadashi and kept Ganesh Ballal Tambe to look after his affairs at Parshuram. All the valuables, ornaments, utensils, cash and other articles were removed to Rasalgad, 20 miles north of Parshuram, and kept in the custody of Sambhaji Shinde, the Subhedar in charge of the fort. Rasalgad continued for many years to be the Swami's deposit place for his valuables. The Killedar looked after the villages of Gothana and Parshuram, collected revenue from them and exchanged the Swami's messages with the Siddis and Angres.³

Seeing the plight of the Swami, Kanhoji Angre removed the ban imposed on the Swami by his oath and

1. R.III 180.

2. PBC p.27

3. Ibid p.31

expressed the hope that the Swami would return soon to the Konkan after doing good to the people on the Desha.¹

In 1728 the Swami thus finally left Konkan for good. ~~They~~ had a final meeting with ~~him~~ Kanhoji Angre. He reminded him about the big loan outstanding against him and suggested the grant of the village of Gothana as compensation for the losses he had incurred at Parshuram. Kanhoji granted him the village and issued orders accordingly to Pratapji Kolgude.² The Swami also took letters of introduction from Kanhoji Angre to Kanhoji Bhonsle and Narayan Bhat.³

16. Remote causes of the war.

The treaty between Kanhoji Angre and Chhatrapati Shahu concluded in February 1714 had two important clauses

- i) that Konkan was to be exclusive sphere of Angre's operations and
- ii) that Angre should hold in check the Siddis and the Portuguese.⁴

1. R.III 180.

2. DCHM 20/1213

3. PBC p.33

4. M P T p.197

The relations between the Siddis and Angres remained peaceful for about ten years.

Kanhoji's activity in the Konkan now was connected with the Sanads of Chauthai and Sardeshmukhi brought by Balaji Vishwanath from Delhi in 1718 from the Sayyads. - According to the Sanad, though Shahu's right to Swaraj (the conquests of his grandfather) was recognised, he was not actually given possession of all the territories - comprising it. It was left him to recover them from local Mughal officials some of whom especially in the outlying provinces, had dug themselves in and refused to surrender without a struggle. The Siddi was a Mughal officer. - Though Kanhoji had successfully held his own against the Siddi, he was unable single-handed to wrest the Swaraj territory *from his grasp*.¹ At the end of Kanhoji's life, Siddi Sad began to nibble ^{at} Kanhoji's territory. The former's vandalism at Parshuram, moreover, had made it necessary to punish him without delay. Kanhoji informed Shahu that as the latter could not send any succour to him for punishing the Siddi, he might as well be relieved of his responsibility by sending another man to take his place.² Kanhoji even went and interviewed the king on Dassera day in 1727, but Shahu's generals were engaged -

¹
1. DPB p.48

2. SMR CSPBV p.214

elsewhere and the Siddi, therefore, continued his depredations in Kanhoji's territory for some time more.

17. Differences between the Swami and the Siddi.

We may now examine the nature of the differences between the Swami and Siddi Sad up to the beginning of the Janjira war in 1733. Most of the Swami's complaints were about the troubles created by Siddi's men in his vatan villages of Pedhe, Ambdas, Dorle and Mahalunge. Pedhe and Ambdas were secured by the Swami in 1708 from the Siddi. Half the revenue of Dorle and Mahalunge was granted to the Swami by the Pratinidhi sometime between 1715 and 1718.¹ In 1727 the Siddi granted the village of Ngysi tarf Savarde. The Swami did not receive the revenue of the village for 1727. This was brought to the notice of Siddi Sad who was requested to hand over the village to the Swami. The Siddi wrote back that the revenue which had been paid into the treasury could not be returned and asked the Swami whether the village was in his possession at that time or not. Upon this the Swami wrote that he was formerly offered the village Kalambusi but any how the actual grant was delayed. He

1. PBC p. 14

further added that his villages Dorle and Mahalunge were disturbed by Siddi's people. ^{1, 2} Every year the Swami had to pay Rs.42/- as a tribute or tax imposed on those villages. The Swami had paid the yearly instalment for 1728 at Anjanwel. The Siddi's officers were again demanding the amount from the Swami. The Swami, therefore, suggested to the Siddis that if the instalment of Rs.42/- would be waived and the villages thereafter were not troubled, he would be satisfied and would not ask for the village of Kalambusi. The Swami's request was granted and Siddi Sad wrote to the Subha (Capital Anjanwel) not to molest the Swami's villages. ³ Once though the Swami's men had paid the amount in the treasury at Anjanwel, the Siddi's men again collected the amount from the villages of Dorle and Mahalunge. On this being brought to the notice of Siddi Sad, he returned the extra amount that was collected. ⁴ In March 1731, the Siddi's men imposed on the same villages the payment for cocoanut branches, ropes and oil. When the Swami grumbled, Siddi ^{Sad} expressed regret and promised that there would be no repetition of the trouble. ⁵

²
1, PBCL 253

3. Ibid 253. dt. 1728.

4. Ibid 247. dt. 1731.

5. DCHN 20/1233 dt. 1731.

The villages of Dorle and Mahalunge were always subject to ravages by the adjoining states of the - and Pratinidhis of Vishalgad/the Siddis. The villagers being fed up, ~~they~~ abandoned the villages in 1733. The Swami asked Siddi Sad to give an assurance of safety (kaul) to the villagers. This was granted and Siddi Sad expressed the wish that the Swami might see him when he would come to Konkan.¹

18. Wethbigari.

The imposition of forced labour (wethbigari) , specially in enemy's villages, was a common occurrence at the time. Angre's fort of Rasalgad was on the border of Siddi's territory and naturally the fort had connections with the villages nearby. The Siddi's men kept a watch on the fort. Once the news of 15 wethas required by Sambhaji Shinde, the commandant of Rasalgad being sent to the Swami, leaked out and reached Siddi Sad, who warned the commandant. Sambhaji, in his letter to the Swami promised to find out the culprit who gave the news to Siddi Sad.²

1. PBCL 248

2. DCHM 20/542.

It is interesting to note that even mangoes and jack fruit were taken by force by Siddi's men. The killedar of Jayagad once informed the Swami that out of 800 mangoes that were available at Naysi, half were taken away by the Shamal (Siddi).¹

19. Overtures for peace.

The Janjira campaign started in May 1733. Even then the Siddis do not seem to have broken their connection and correspondence with the Swami. Messengers and agents passed to and fro between them.

The Swami was in need of buffalo skins for repairing the drums (nagaras) which were offered to the shrine by one devotee nobleman. He, therefore, wrote to the Siddi to supply him the skins. The Siddi asked the Swami to send the drums to him as the skins would get dry in transit.² This illustrates that the Swami's relations with the Sidi were not ^rstained to reach the stage of hostility on the eve of war.

During the war, when Anjanwel was besieged in 1734-35, Siddi Sad made an offer to the Swami that if the siege was raised, he would grant twelve villages to the Swami

1. DCHM 20/677

2. Ibid 20/762

and would look after Parshuram.¹ While these negotiations for peace were being discussed by Yeshwantrao Potnis and Jivba Chitnavis with the envoy of the Siddi, they promised to consult the Swami before sending a reply to the Siddi. The envoy also agreed.²

20. The Swami's cattle.

The Swami used to keep his cattle at Ambdas and Tisangi. During the war Siddi's men once raided the village Tisangi and carried away 111 heads of livestock belonging to the Swami. When the Swami lodged a complaint to Siddi Sad, he sent the following reply:-

"There is no possibility of your cattle being looted. We raided the Biwali pass and had taken away Angre's cattle. It was found that most of the cows and buffaloes originally were our property carried away by Bakaji Mahadik last year. Your cattle were not at Tisangi. Even after bringing the cattle, we made enquiries from Angre's people and came to know that your cows were not there. Had your cattle been taken away by us wrongly we would gladly have returned them to you."³ -

1. PBC p.26

2. PBCL 354. Letter on PBC p.26 is the reply of the Swami to this letter.

3. 1731-33; Ibid .246.

The Swami's cattle seem, however, definitely to have been taken away by the Siddi. In a letter to Manaji Angre the Swami has stated that Siddi Sad had taken away 250 cattle belonging to him.¹

21. Villages were troubled by the Marathas also.

It must be noted here that the Swami's villages, both in the Konkan and on the Desha, were not troubled by Siddi's men alone. Antaji Shivdeo exacted money from the villages of Dorle and Mahalunge.² The Havaladar of Poornagad also harassed the Swami's villages. He was removed from his office by Sekhoji Angre under the Swami's instructions.³ The Pratinidhis of Vishalgad too, troubled the Swami's villages many times.⁴

22. Pedhe: Jayaram Simpi's case.

At Pedhe and Ambadas there were many such cases. One Jayaram, tailor from Pedhe, was forced by another tailor from Govalkot into matrimonial relations. The Swami got the tailor from Govalkot warned by Siddi Sad.

Similarly, Parashamali had settled his daughter's marriage

1. DCHM 20/929.

2. 1733. R.III 269.

3. 1732. Ibid 244.

4. 1733. PBCL 248.

with Lakhamali from Chiplun. When the marriage was about to take place, Jivamali from Anjanwel brought pressure on Parashamali and created a disturbance. Siddi Sad severely reprimanded Jiva Mali at the Swami's request.¹ The Swami resented the meddling of the Siddi's instigated agents in his village affairs.

23. Kidnapping at Ambdas.

The Swami's servant, Dhondji Ganesh, at Ambdas died. His wife was kidnapped and forcibly married to Saya Bokri from Govalkot. Similarly, the Swami's servant, Lakha Mohita, a farmer at Pedhe, was forcibly kidnapped by Fajil Muhammad from Govalkot. Due to these incidents, the villagers of Pedhe and Ambdas fled in consternation. The sowing season and harvest time were drawing near and as the villages were deserted, the Swami wrote to Siddi Sad from Dhavadshi requesting him to release Lakha Mohita stating that when the Siddi had several servants, he should not take away a fakir's (mendicant) servant from him.² We have no knowledge whether the Swami's request was complied ^{with} by the Siddi.

24. Ambdas: The oilman's case.

The Balutedars are the backbone of the village.

1. 1730. DCHM 20/765.

2. 1730.33. Ibid 20/766.

The loss of even one of them disturbed the routine of the village. The ryots of the villages Ambdas and Pedhe had fled away due to the tyranny of the Siddis. The teli (oilman) of Ambdas absconded. The teli from Pedhe was converted by the Siddi's men, but he secretly continued his worship of Hindu deities. He was, therefore, fined and the Siddi's men forced him to pay Rs.15/-, the amount of the fine. The Swami requested Siddi Sad to give the "kaul" (assurance of safety) to the teli of Ambdas and to the inhabitants of both the villages. Siddi Sad granted the Swami's request and about the converted teli of Ambdas he wrote, " The Holy Book (Kuran) prescribes a severe punishment for one who ^{having} embraced Islam ~~but~~ - continues the worship of images. As a result of your request, I am pardoning him the sum of Rs.15/-.¹ Thus we find that the Siddis attitude was conciliatory ^{towards} ~~to~~ the Swami.

25. Permits for bullocks from the Siddi.

Corn and goods then were carried from place to place on bullocks' backs. The Swami needed the Siddi's co-operation for the passage of goods. The Siddi, it seems, had granted a permit for 50 bullocks to the Swami.²

1. 20.4.1736. PBCL 245.

2. Ibid 282.

In a letter to Chimaji Appa, the Swami writes that the Siddi had granted him a permit for 500 bullocks.¹ The killedar of Rasalgad seems to have been once instructed by the Siddi's officers to allow the passage of Siddi's bullocks carrying rice to the Desha and bringing back wheat.² Once Gondji Kambre from Dorle and Mahalunge owed Rs.6/- to the Swami. Siddi Sad collected the amount for the Swami and sent it to him. Similarly the Siddi gave a 'kaul' (assurance of safety) to the village Kombardi at the Swami's request.³

26. Preparation for the campaign.

From 1728 to 1731, Bajirao and Chimaji Appa were busy with Malwa, the Nizam, and Senapati Dabhade. The Nizam was humbled at Palkhed on February 28, 1728 by Bajirao. Chimaji routed Dayabahadur the Subedar of Malwa, at Amjhera on 29th October 1729 and Bajirao defeated Bangash in March 1729. Shahu brought about a settlement with his cousin Sambhaji of Kolhapur in 1730. The Peshwa-Senapati rivalry ended at Dabhai in April 1731 in which Bajirao scored a victory over Senapati Dabhade.⁴ - -

1. PBCL 282.

2. 1730 A.D. DCHM 20/781.

3. 1733-35. Ibid 20/767.

4. SNHM^{II} / p.85. SPD 13/16, 26, 28, 45.

In the meantime, in the Konkan, Admiral Kanhoji Angre died on 4th July, 1729. Events began to move rapidly after his death. He was succeeded by his eldest son, Sekhoji, who became Admiral on August 5.¹ Sekhoji came to Satara and the campaign against the Siddi was discussed. Next year in February, Bajirao went to Alibag and the campaign was planned.²

27. His suggestions to the Queens.

During the war occasionally the Swami was in touch with the events of the campaign. It was essential to prevent the English from rendering any help to the Siddi. The Chhatrapati, the Peshwa and the Angres were making attempts to prevent the English from contacting with the Siddi. The Swami wrote to Queen Sakwarbai that he had friendship with the English and asked her permission whether he should go to Bombay to mediate with them. In another letter to the Queen in July 1734, the Swami wrote that the English the Portuguese and the Sawants of Wadi had espoused his cause and that he would get Anjanwel and Govalkot any time he wanted.³ The Queen courteously replied to the Swami that it was good that he was endeavouring

1. DPB.I,p.49

2. R.III 10.

3. PBCL 102.

to stop the English. She suggested, however, that such questions should not be discussed with women folk like her but he should approach the Chhatrapati who was the final authority. Here it must be noted that the Swami himself tells the Queen about his friendship with the English. Evidence elsewhere so far do^{es} not prove that the Swami ever had any connection with the English. Moreover, the Swami's approach to the Queen in political matters is open to criticism. Why were not these suggestions made to the Peshwa, the Angres and to the Chhatrapati? The Swami's offer of negotiating with the English expressed in his letters to the Queen was not only quixotic and chimerical, but unpracticable. The English did help the Siddi upto 1739 when a pact was signed with Capt. Inchbird. If anybody could ever have influenced the English, it was further Angre not the Swami. It can be argued that if the Swami really had any desire to stop the English from helping the Siddi, he would have used his influence and done a great service to the Maratha State.

The Swami gave a warning to Sambhaji not to believe in the Siddis, and to take care of himself and expressed his dislike for him because he did not care to listen to him.¹ Bokaji Mahadik took Bankot in June 1733. The

1. PBCL 310.

Swami was informed by Mathurabai Angre and he wrote back to her that Bakaji was a worthy man and asked her to bestow favour on him. He further^{added} ~~that~~ that Bhargava^s wished¹ to give the kingdom of Konkan to the Angres and that if Anjanwel and Govalkot would capitulate, he would come down to Konkan for the Samadhi."¹

28. Internal revolution in the Janjira State.

At this time, an internal revolution in Janjira fort offered an opportunity to the Marathas. Shekhji, a powerful Siddi Sardar (formerly a Hindu fisherman) promised, through Yeshwantrao Potnis, to transfer his allegiance to the Marathas on condition that he was put in command of the fleet, given a large portion of the territory under Janjira and his brother appointed second in command at Rayagad.² After Siddi Rasul's death his eldest son Abdulla was murdered and his grand son Abdur Rehman fled to the Marathas for protection.³ With Shekhji, the Peshwa installed himself at Rajapuri to conduct the siege.

1. PBCL 330.

2. SPD 31/165.

3. Chitnis Shahu Bakhar.

29. The Campaign - First Phase. (Apr. 1733 - Dec. 1733).

In the middle of May, Shahu sent ^{the} Pratinidhi, - - Sarlashkar Somavanshi and Krishnaji Dabhade to the Konkan and also ordered the Sachiva, Udaji Chavan and Shambhoosing Jadhav to proceed expeditiously to help Bajirao.¹ Admiral Sekhoji suggested that the Pratinidhi should exert pressure on ~~at~~ Anjanwel while he, after anchoring his ships, would negotiate with the Portuguest and the English to secure their neutrality and employ the monsoon months in reducing Thal, Rewas, Chaul and such other coastal points from which the Siddi drew provisions and sent raiding parties to plunder his towns and villages. Sekhoji's vision was bounded by his small territory of Kolaba the security of which was his primary concern.² The release of Rayagad from the Siddi's control and the capture of Anjanwel and Ggvalkot, the two arms of Janjira, were also the objectives of the Maratha army. Janjira itself was to be attacked and taken if possible so that the power of the Siddi to harass the Maratha Government in future would be completely broken.³

1. SMR CSPEV p.218

2. DPBI pp. 51-52

3. SNHM II p.137

The plan, however, was only partially carried out. The war dragged on from May 1733 to April 1736.¹ In the first phase of the war from April 1733 to December 1733, the Peshwa tried to mount his offensive. The Pratinidhi came to Mahad in May and captured Raigad ^{means} ~~by~~ ~~the~~ strategy of a bribe.²

On receipt of this welcome news, the Pratinidhi received congratulations from all sides. The Peshwa, the Peshwa's brother and Angre, however, resented the success snatched away from them by the Pratinidhi and decided to isolate him.³ This was not unknown to the Swami who neither congratulated the Pratinidhi nor expressed any regret for the undesirable rivalry between the Peshwa and the Pratinidhi.

The organisation of the Maratha campaign did not seem very perfect. The Siddi's spies kept him informed of all the plans and activities of the Marathas, while the Marathas comparatively learnt very little about the Siddi's plans.⁴ It appears even Brahmins were doing the work of spies for the Siddi.

1. SMR CSPB p.234.

2. SPD 3/7

3. Ibid 33/38

4. Ibid 33/41.

On account of his long stay at Chiplun, the Swami was known to almost every person there. He kept a close watch on some treacherous persons who were conveying news to the Siddi. In a letter to Queen Sakwarbai, the Swami wrote, " (Krishnashet) Shetya and Yamaji Shivdeo's Vinayak Joshi are here. Yesterday Vinayak Joshi went with a flag and stood near the Ganesh temple. The Siddi came there and asked him where he was going. Joshi replied that he had come to see ^{the} Ganesh. The Siddi then broke down the image, thus rewarding Joshi's service. Joshi had collected Rs.2000 from the Brahmins of Chiplun and handed the amount over to the Khan (Siddi). The Setya of Chiplun too wrote everything that went on at Satara to Govalkot."¹

The Swami thought that when a fort like Raigad had fallen, it would not be difficult to bring the Siddi to his knees and all that was essential was that every one should concentrate his energies on the objective. Even Janjira and Anjanwel then would fall soon.² It was exactly the thing impossible for the Maratha captains. Mathurabai conveyed the news of Siddi Sad's retreat to Govalkot fort after being beaten by the Marathas on July 7.³ The Swami expressed his felicitations.

1. DCHM 20/1030.

2. PBCL 317.

3. DKA p 72

30. The Siddi's allies.

The Pratinishi's secret methods ^{of} ~~for~~ defeating the Peshwa's plans exasperated the Peshwa and widened the breach already existing between them.¹ Angre opened the offensive in the north and captured Rajkot, Chaul, Thal and Rewas, between June and July.² In the meanwhile the English, all of a sudden occupied the island of Underi at the beginning of July as they thought that Angre's triumphs in the north Konkan threatened the entire trade of the Company in the western waters.³ There was even news of a dangerous combination between the Siddis, the English and the Portuguese.⁴

The campaign became more difficult when the English, the Portuguese and the Siddi formed an alliance. The English navy patrolled the waters near about Suvarnadurga. It is said the Swami performed a Samaradhana of 1000 Brahmins at the Bhuleshwar temple in order that the English might be defeated.⁵ We do not know whether the Swami's

1. DPB/pp. 51-52.

2. SPD 33/22, 23, 58.

3. Op.cit. p.58

4. SPD 3/23.

5. PBCL 311.

religious performance had any effect on the English navy, but it is known definitely that the Angre brothers, Sekhoji and Sambhaji gave a tough fight to the English navy near Jaygad. The combat lasted for one and half day. The Angres burnt one of the British ships and brought two captured ships to Vijaydurg.¹

After the fall of Rajmachi and Kothavala forts, the Swami congratulated Bajirao and said his fame would have been greater had he also taken the forts of Karnala and Mahuli.²

31. Maratha offensive in the south.

In the south, Bankot, Mandangad, and Vijaygad were captured by Angre's Generals, Bakaji Mahadik and Diwan, Raghunath Hari, with the help of Bawaji Mhaske between May and July.³ Bakaji bravely defended the shrine of the Swami at Parshuram on 8th July.⁴

1. SPD 3/23, 24. DCHM 20/594.

2. PBCL 268.

3. PPD/1 104, SPD 30/95. R.III 305.

4. SPD 33/57, 3/15, 16.

News reached Siddi Sad that Bakaji was going to utilise the revenue of Parshuram for his contingent. He immediately wrote to Ganesh Ballal to hand over the revenue to his man.¹

In the same month, Bakaji Naik Mahadik with only 300 men repulsed an attack by the Siddi with 1000 soldiers on Chiplun. The Siddi had come with the intention of smashing the image of Parshuram. There were even rumours of cow slaughter by the Siddi at Parshuram.² News of Bakaji's appointment for the capture of Govalkot and Anjanwel was conveyed by Mathurabai to the Swami. The Swami wrote to her, "Honour Bakaji like Hanuman. Rama had honoured Hanuman before the capture of Lanka. Bakaji too will capture many places like Hanuman." The Swami then expressed his desire that if Anjanwel and Govalkot would capitulate, he would go to the Konkan in the month of Sharavana for his samadhi.³

The Swami congratulated Bakaji on his appointment, and asked him to be careful when attacking the enemy and ~~was~~ warned him against Dadoba Desai.⁴

1. 26-6-33. DCHM 20/770.

2. SPD 3/15, 16.

3. R.III 305.

4 PBCL 374.

32. Drawback of the Marathas and their mutual rivalry

So far everything was progressing satisfactorily. But now the traditional rivalry and feuds among the Maratha chiefs hampered the prosecution of the war. The Peshwa specifically instructed Angre and his generals not to render any help to the Pratinidhi. He even went to the extent of despatching secret agents to the Siddi commandant encouraging him in his resistance against the Pratinidhi.¹ The Pratinidhi was deceived by Siddi Sad and was routed by him on October 5th.² He, therefore, charged Peshwa and the Angre chiefs for complicity with the enemy and attributed his failure to their intrigues. He even threatened to lay waste Angre's territory near Suvarnadurga.³

33. Death of Admiral Sekhoji Angre.

On 28th August, Admiral Sekhoji Angre died owing to overexertion in the war. With his death faded all hopes of a speedy victory over the Siddi.⁴ Consternation and gloom spread among Angre's garrisons and outstations.

1. SPD 3/21, 60, 61. 33/62.

2. Ibid 33/115.

3. Ibid 3/39, 98.

4. DPB I p.65.

In August, Bajirao wrote to Shahu, " The Siddi is not an ordinary enemy. Heroic attempts in the past to humble him have failed. A complete naval blockade, carefully arranged operations and enormous expenditure of money is needed for this purpose." He asked for 15000 expert foot soldiers.¹ The intrepidity of the Siddis, especially Siddi Sad, a skilful soldier and full of resources, was really praiseworthy. With his small garrison, he had defied the efforts of an army six times its number by mobility, clever counter strokes and diplomacy. During the monsoon, the Siddi strengthened his defences. He made urgent appeals to the Portuguese, the British at Bombay and to his colleagues at Surat, and even to the Nizam-ul-mulk and the Emperor of Delhi.² Shahu also wrote to Umabai and other Maratha Sardars to stop Siddi Masud's coming to the succour of Janjira from Surat.³

34. Sambhaji's attitude.

After Sekhoji's death in August, the operations against the Siddi took a different turn. Even when he was alive, Sekhoji once had to withdraw before the Siddi for which he expressed regret to Bajirao saying, " It is

1. PPD 1/102

2. SPD 3/23.

3. SR 58.

improper. But I am helpless on account of a divided house."¹ Lack of unity and control, and internecine feuds was the weakness of the Marathas. Sambhaji so far had pursued the policy of ranging himself on the side of his brother's enemies. As soon as he became Sarkhel, he told the Peshwa's envoy that his brother was a friend of the Peshwa, not he "² He even declined to see the Peshwa and showed his unwillingness to cooperate."³ Bajirao's pressing appeals drew from Sambhaji only formal replies.

Overtures were, therefore, made to the Siddi for peace. The Peshwa agreed not to claim beyond what was then in actual possession of the invading force and withdraw. The first phase of the ^{war} was over.

35. The Second phase of the war.(1734-35).

In the second phase of the war, during the years 1734 and 1735, the Marathas made dashing attempts to storm the two arms of Janjira, Govalkot and Anjanwel. Bankot and Mahad changed hands several times. The Huzarat troops under Rajadny^a and Pawar pushed on towards Govalkot while

1. SPD 33/29.
2. Ibid 33/99.
3. SPD. 33/100.

Jivba Chitnis led the second force against Anjanwel.¹ The Siddi secured material help from the English and the Portuguese who now patrolled the sea near Vijaydurg and blockaded Angre's navy from putting out to sea.² / Its marine communication open, Anjanwel laughed at Maratha attempts to blockade and surround it.³ The 1734 expedition repeated the mistakes of the previous year. Rajadnya at last returned to Satara in May 1735. Jivaba Chitnis also returned in June⁴ when he failed in his expedition against Anjanwel. The Maratha navy too was weak in spite of the recent capture of the entire fleet of the Siddi. They lacked guns and provisions. The heavy rain in the Konkan added to their misery.

The enemy's communications with the outside world remained intact from Dhamni side from where he threatened the Maratha rear as far as the Kumbharli pass. The chiefs abandoned their advanced positions and cantoned at Chiplun.⁵

1. SPD 3/9

2. Sambhaji's letter PBC pp.56-57

3. PBC p.71

4. SPD 33/204, 214.

5. DPB-I p.75

In January and February of 1734, the Maratha armies invested Mahad and beat back Siddi Amber Afwani who had laid siege to Raigad.¹

36. The third phase of the war.

The last phase of the Janjira war covered October 1735 to February 1737. Besides fighting with his brother Sambhaji, Angre had to face the disturbance started on his territory by the Raja of Kolhapur and Bhagvantrao, Amatya of Bavda.² Siddi Sad made pressing appeals to the English, and Pilaji Jadhav demanded guns and provisions from Satara in April 1736.³ When Mhaske withdrew in November, Siddi Sad, who had so far contented himself with defending his positions, now began to act on the offensive. Riding boldly from Anjanwel, he descended on the coastal hamlets of Angre from Jaygad to Vijaydurga/^{burning} and pillaging them as he passed. The image of Ganapati of Pula was desecrated.⁴

1. SPD 33/131.

2. DPB 1p.76. SPD 33/253.

3. SPD 33/392, 412, 415.

4. Ibid 3/169, 33/336, 337, 380.

There were rumours that the Siddi was not acting alone in his new offensive but was being supported by the disgruntled Sambhaji Angre.¹

37. Civil war in the Angre's house.

The civil war in the Angre house now took a serious turn. At the end of 1734, Manaji Angre revolted and fled to Rewdunda and raised the standard of revolt against his brother. Manaji then called the Peshwa to his aid and forced a humiliating treaty on his brother.² Sambhaji was deprived of his hereditary possessions of Kolaba and had to be content with his small possessions in the south. The civil war in the Angre house was a very serious affair and considerably hampered the prosecution of the campaign against the Siddi. It is in evidence that though the Swami outwardly advised the Angre brothers not to quarrel, inwardly he took sides. He favoured Manaji against Sambhaji.³

38. Manaji helped by the Peshwa.

When Manaji's possessions were in danger from the

1. SPD 3/192.

2. Ibid 3/112, 30/113.

3. PBCL 311, 314, 322, 324.

Siddi, Shahu sent urgent orders ~~to~~ to Chimaji to help. Chimaji did not obey immediately, but later^{on} he marched to Konkan to render help. The Swami wrote to Chimaji that he should not leave the campaign midway and Chimaji replied, "To come to Janjira, to take the blessings of God and Brahmins is a great privilege. Who would lose the opportunity of availing oneself of this benefit? But Janjira is getting stronger day by day. The sinews of war are pouring in from right ^{and} left. Matters are getting from bad to worse. We can know things happening before us but we cannot foresee the future."¹

39. Manaji's appeal to the Peshwa for help against Siddi Sad's attack.

When Kolaba was threatened by Siddi Sad in April 1736, Manaji came to Shahu with the most pressing appeals for help. Chimaji Appa, therefore, hastened to the help of Manaji and stealing a march over Siddi Sad by moving from place to place in quick succession, he took him by surprise on the 19th April at Charahi Kamarle. Siddi Sad, Siddi Yakub, the commandant of Underi, and Subhanji Ghatge were slain in the action. It was not merely a defeat or rout for the Siddi; it was ^{a great disaster} ~~the total destruction~~ of an enemy who had been harassing the Marathas for over then years.²

1. PBCL 129.

2. SPD 3/192.

40. The end of Siddi Sad.

Siddi Sad, the resourceful general of the Siddis, having been slain in the battle of Charahi Kamarlen,¹ Chimaji received a shower of congratulations from all quarters. The Swami wrote to him, " By killing Siddi Sad, a demon of the type of Ravana, you have uprooted the very life of the Siddis and earned undying fame, and success like Hanuman. You could never have won a greater victory had you taken an army of ten crore soldiers to the Konkan." Chimaji humbly replied, " This is all due to your precepts. You alone cared for our success or defeat. The Shamal (Siddi) was crushed because you had hurled the 'Sudarshan-chakra' on him."² It is interesting to note that inspite of his masterly generalship Chimaji is credulous enough to give the credit to the Swami.

41. The Swami and Sambhaji Angre.

Sambhaji now turned definitely hostile to the Maratha cause. He was yearning for his ancestral possession of Kolaba. The Swami promised to help him in securing Kolaba from Manaji by cursing the latter.³ The Swami asked Sambhaji to capture Anjanwel and Govalkot first and then proceed to take Kolaba.

1. SPD 3/192.

2. PBCL 129.

3. Ibid 314.

He warned Sambhaji that if he captured Kolaba first, his (the Swami's) fame which had spread up to Delhi, would suffer badly. Moreover, Raja Shahu, Viroobai and others would blame him. When he told Shahu that he had asked Sambhaji to take Anjanwel and Govalkot, the Raja expressed doubts.¹ In February the Swami offered Rs.50,000/- and 400 khandis of rice to Sambhaji if he would invest the forts Anjanwel and Govalkot. Sambhaji shrewdly replied that half the amount might immediately be sent to him and soldiers recruited. It is not known whether the Swami's offer ever materialised.²

42. Sambhaji's hostility.

Sambhaji Angre had been in collusion with the Siddi who had promised him help in recovering Kolaba. He once went to the extent of telling the King's messenger that the Konkan belonged to him and the Siddi and it was none of the Raja's business to interfere. He had the further effrontery to add that he was a ~~immortal~~ pirate and owed allegiance to nobody.³ The defeat of Siddi Sad naturally unnerved the Siddis of Janjira and induced them to seek a humiliating peace with the Peshwa. (Anjanwel and Govalkot alone remained

1. PBCL 318, 320.

2. R.III 275.

3. SPD 33/401.

as their mainland posts and these were captured later on by Tulaji Angre in 1745.¹). A peace was concluded on 25th September 1736. A dual government was established in the eleven mahals of the Siddi's territory. Only the island forts of Janjira, Kansa and Underi remained outside Maratha influence. The siddi remained a menace to the Marathas even fifty years after the Janjira campaign. - Haripant Phadke then wrote about him, " His actions are like a rat who nibbles a shawl worth hundred rupees."² The Janjira campaign was thus a pyrrhic victory for the Marathas if we consider the immense force and energy employed by them to checkmate the Siddi.

43. The Swami's conditional blessings.

Parasnis says that during the Janjira campaign the Swami was not sitting idly. He was secretly pulling wires and was the prime mover behind everything.³ This is hardly correct. The Swami's blessings were always - conditional. He blessed Shahu that Anjanwel would soon fall only when Shahu promised him the grant of the village of Dhamani and Songaon.⁴ To Sakwarbai he repeated his

^{II}
1. SNHM/p.140

2. DCHM 54/1/333

3. PBC p.58

4. PECL 324.

demand that if God bestowed Anjanwel on them, he should be given the villages of Dhamank and Songaon having a revenue of Rs.1000¹. To Udaji Pawar he wrote, " If you will worship me, your fame will spread everywhere. Mahad will very soon fall and the Chhatrapati will be pleased with your services."²

44. Tulaji Angre.

Tulaji succeeded to the Admiralty after Sambhaji's death. Shahu had ordered Tulaji to take Anjanwel and Govalkot as early as possible. The Swami, therefore, wrote to Tulaji that God had told him that Matgad, Kasa and Janjira would very soon capitulate. On account of the forbidding, the Swami sent an armour (वज्रकवच) to Tulaji.³ Even for Tulaji the Swami appears to have expressed his distrust.⁴

45. The Swami's role in the Janjira war.

To conclude, the Swami cannot be said to have had noble or national ambitions. He had no particular hatred for the siddis. The Swami did not preach a crusade

1. PBCL 255.

2. Ibid 305.

3. DCHM 12/1106

4. Ibid 20/942.

against the Siddi with zeal. It does not appear from the correspondence that the Swami would ^{have} moved heaven and earth in support of the campaign against the Siddis. He was roused only when either of his villages ^{were} ~~was~~ in danger, or he was affected and his policy was purely selfish. Shahu the Peshwa and the Angres used to keep in touch with him but did not necessarily always take his counsel. Hundreds of letters in the Peshwa Daftar reveal to us the plan of the campaign and its execution, but the Swami does not figure among them, anywhere.

46. His partiality.

He was indifferent towards the Angres and cursed them all.¹ He worried more about one Krishnambhat Desai of Asole, a great favourite of his.² He always expected to get something from the Angres from the prize ships they captured.³ His other anxiety was about Sayaji Kanoje and his father Dattaji Kanoje, ^{the} two other favourites of his. engrossed in their affairs he would not remember While ~~with them he was so~~ even Kanhoji and Sekhoji Angre.

1. PBCL 316, 317, 322.

2. R.III 23.

3. DCHM 12/1059.

awkward

47. His untimely/demands.

The Swami was all the while concerned with the selfish satisfaction of his wants. While the war was in progress, he wrote to Bajirao about the forts of Karnala and Mahuli. At the end of the letter, he put forth a demand for some bottles of rosewater.¹ He congratulated Udaji Pawar when the latter bravely defended Raigad and killed Siddi Amber Afwani, but insisted on his making efforts to secure for him the sanad of Malshiras.² When he advised Chimaji not to leave the campaign, he also prevailed upon him to secure broadcloth for him. Chimaji exerted himself a good deal, but even then he could not get it. He, therefore, wrote to Ambajipant Purandare about it. The Swami did not forget to remind Chimaji of the interest on the sum advanced to Balaji Vishwanath that was outstanding.³ When the Swami sent congratulations to Chimaji, for killing Siddi Sad, he asked Chimaji to send him one 'tambya' (probably of silver) worth rupees seventyfive.⁴ He took

1. PECL 268.

2. Ibid 305.

3. " 128.

4. " 129.

a promise from Sambhaji Angre that when the cargo from Maskat would arrive, he would be sent walnuts and grapes.¹ While Bakaji was in the midst of a military campaign near Bankot in October, 1733, the Swami asked him to send eight musk melons and the poor devotee immediately complied with his guru's demand to a vow being cursed by the guru!² The blessings given by the Swami were, therefore, a mere preface to his demands for some material presents.

48. Criticism.

The Swami's position at least in religious matters was high in the Maratha state. He could easily have brought about conciliation and amity between the Pratinidhi, the Peshwa and Angre as he had access to all of them and was in a position to advise them and was partly in a position to arrest the internecine war in the Angre house. But the Swami was never fired by any crusading spirit against the Siddi.

Even after Siddi Sad was killed, the Swami's correspondence with the Siddis continued. In 1728, the Swami had come to Dhavadshi and settled there. In 1738 the Siddi offered to the Swami the grant of the villages

1. R.III 271.

2. Ibid 331.

of Pedhe and Ambdas and a permit for 50 bullocks. The Siddi wrote to the Swami that if he came and settled down at Parshuram from Dhavadshi, others would follow him. Siddi Yakut of Dabhol promised the Swami that he would look after him far better than had been possible in the past. "If Saints like you," wrote Siddi Yakut, "would come and stay at Parshuram many people will feel happy." The Siddi sent a full-sized rich garment embroidered with gold as a present to the Swami,¹ but the Swami never returned to Parshuram to settle down permanently.

The Swami's role in the war was not a major one at all. We find him giving occasional blessings which were mostly and characteristically conditional. Personally the Swami did not gain much except the destruction of Siddi Sad, who was not really very hostile to him.

1. PBCL 242, 243.

CHAPTER III (Continued)

(ii) The Angres.1. Kanhoji Angre.

When Aurangzeb was counting his last days while ^{the} struggling with Marathas, a man who was going to be the most daring admiral of the Maratha navy was rising in the Konkan. This was Kanhoji Angre. His early career is little recorded in history. He is heard to have served Sidoji Gujar, the Maratha admiral during Chhatrapati Sambhaji's reign. Some time between 1698 and 1703, he was appointed as Sarkhel ^{either or by Rajaram.} by Queen Tarabai. As Admiral, he led his sailors from victory to victory and raised the naval prestige of Maharashtra to an unprecedented height.² He became a terror to the foreign powers, especially to the English against whom he waged a relentless war for twenty-eight years and they had to keep a special fleet to operate against him, which cost them thousands of pounds a year. In fact he was the only enemy on the seas the English had to fear.³ Kanhoji had also to deal with other neighbouring powers - the Siddis, the Portuguese, the Sawants of Wadi and the Pratinidhis of Vishalgad.

1. SMR CSPBV pp. 89-90.

2. SKAOP p.1

3. Banaji - Siddis of Janjira Chap.V. p.59.

It was, therefore, a master stroke ^{of} Balaji Vishwanath's diplomacy when he won over Kanhoji Angre to his side in 1714. Since then, till his death, Kanhoji remained ^{loyal to the} Chhatra-pati Shahu.

Kanhoji's family.

It is not intended to give a detailed history of the Angres here. Only the pertinent part of their activity illustrating their relation with the Swami has been taken into account. Unfortunately the correspondence gives us scanty information which compels us to leave gaps and as such continuity is at some places marred.

^{From} Apart his political career we are also concerned with his family life, because among st the Maratha nobility the family of Angres was most intimate with the Swami. Unfortunately, there is some controversy among historians regarding members of the Angre family mentioned in ^{the} letters available. Brahmendra Swami is seen corresponding with Kanhoji, Sekhoji, Sambhaji, Appaji, Manaji and Tulaji. The ladies who corresponded with him were Mathurabai, Santoobai, and Laxmi-bai. From these members of Kanhoji's family, Apaji, Mathurabai and Santoobai Angre have been left unidentified by historians. Sambhaji and Manaji Angre were mistaken for Apaji Angre by Parasnis and Rajwade respectively.¹ Dr. Sen thought that Dhondaji was none other than Apaji.²

1. PBCL 204. Footnote., R.III Pr. p.207

2. SKAEP pp.20-25

It is, however, clear from the account of Mascarenhas given by Sen and the Bakhar of Shahu Chhatrapati that Yesaji Angre was known as Apaji Angre.¹ Sardesai and Dhabu also identify Apaji with Yesaji Angre.²

As regards the identity of Santoobai and Mathurabai Rajwade, Parasnis and Sardesai have remained silent. Mathurabai and Laxmibai are definitely wives of Kanhoji Angre.³ From the letters of Santoobai Angre, it appears that she is also a wife of Kanhoji Angre, because after his death in 1729, she does not address herself as 'Soubhagyadisampanna'⁴ meaning 'wife of'.

1. Chitnis - Shahu Charitra pp. 63-66.

2. DKA pp. 46-47, SPD 24/20 footnote.

I read a paper on Apaji Angre in the B. I. S. M. Poona, in October 1959. In the discussion that followed all present agreed that Yesaji must be Apaji.

3. Ibid. - p. 46 AAA 364.

4. R. III 326, 328.

Now either Santoobai must be the other name of Laxmibai or Mathurabai or the name of Kanhoji's third wife. Santoobai and Mathurabai were not the same. In a letter to Mathurabai, the Swami once made separate mention of Santoobai.¹ Gahinabai, Kanhoji's third wife, seldom writes to the Swami. It is obvious, therefore, that Laxmibai and Santoobai are identical. Santoobai seems to be the premarriage name of Laxmibai. The Swami when writing to ladies with whom he was intimate, ~~he~~ addressed them by ^{their} premarriage names. Umabai Dabhade, for instance, is once addressed by the Swami by her former name Muktabai.²

Kanhoji and the Swami.

Some time before 1710, the Swami became a friend of Kanhoji at Suvarnadurga. Little is known how they came together at Suvarnadurga. He had given at this time 1500 hons (gold coins) to Kanhoji³. The Swami regarded this loan as an auspicious flower of ' Malati ' given as ' prasad ' to Kanhoji Angre which proved immensely beneficial to the latter.

1. R. III 335.

2. PBCL 304.

3. Op.cit. 340.

Very soon Kanhoji captured an enemy galley (kalanki) which filled his coffers to the extent of 9 lakhs of rupees. In due course, Kanhoji captured several forts from Suvarna-^{South}-durga / onwards and rose to eminence.¹ Kanhoji and his family were intimate with the Swami and revered him as a saint and an incarnation of Parshuram.²

At Suvarnadurga, the Swami had advanced to Kanhoji a goods and loan cash of the total value of nearly 2 lakhs of rupees as detailed below:

Rs. 60,000 in cash.

Rs. 3,000 hors.

Medals, gold ornaments, and 18 hors.

Rich clothes.

Pair of bullocks worth Rs.300.³

Members of Kanhoji's family paid personal attention to the Swami's needs. Every year, when the Swami came out of his Samadhi in the month of Bhadrapada, Angre's men greeted and honoured him.⁴ Kanhoji sent every year 1000 cocoanuts and 12 maunds of sweet oil for the 'nandadeep' to the Swami.⁵

1. PBCL 324.

2. R.III 272.

3. Ibid 355

4. Ibid 316

5. DCHM 12/129, R.III 336.

The Swami's 'samadhi - visarjan' (the day of coming out of the Samadhi) in the month of Bhadrapada, was celebrated with pomp and fireworks. The fireworks were usually supplied by Kanhoji.¹ Kanhoji had given one small ship, (sibad, a flat-bottomed two masted craft without any deck²), named ' Choru ' to the Swami.³ Ahilya, Tulaji's mother had also been given by Kanhoji to the Swami for his services. The Swami gave her Rs.5000 and her son Rs.2000.⁴

After going to Dhavadshi, the Swami reminded Kanhoji of the debt outstanding against him. He wrote g to Kanhoji that the elephant episode had cost him Rs.25,000, and demanded from Kanhoji the grant of the village of Gothana.

1. R.III 174.

2. SASM p. 162

3. PBCL 323.

4. IBID 322,324, The Swami here says that Tulaji was Ahilya's son. Some Historians regard Tulaji as a bastard. Was Ahilya, then, a concubine of Kanhoji, granted to the Swami as a maid-servant?

Kanhoji replied, " Everything happens due to the past ties. Ordinary people may feel happiness or sorrow for it; but you are a Paramhansa, beyond happiness and sorrow. Why then you are bothering over trifles? You should not have this temptation. Even the 'Sriti smritis' have ordained the same. It is not good on your part to worry about these things. As for your loan and the interest thereof, these things can never remain oral. If you have got anything written, we shall pay you the interest. Otherwise we will not pay even one per cent of interest. Every year we send you many things. Their cost up to date may please be calculated and deducting the interest, you must be aware of the reminder^a. The village of Gothana has been asked for by you. Your demands are increasing day by day. When a man is allowed to lie down in the verandah, he demands a house". Kanhoji, however, granted him the village of Gothana.¹ He however, expressed a desire that the Swami would return after doing good to the people on the ghats.²

Parasnis thinks that Kanhoji was joking in this letter. May it be a joke or a serious remark, it is a sharp criticism on the nature of the Swami by a contemporary. The Swami once had been to Kolaba when he suddenly put his hand on Mathurabai's head and blessed her. She felt this

1. R.III 179

2. Ibid 180

to be a great favour and not worthy of the 'upadesha'. In the discussion that followed, the Swami hinted at the subject of his loan. He said, " I have given money to Jaysing (Sekhoji), I do not ask it from you. " Kanhoji replied, " Your money is God's gift. We will never retain it." Mathurabai reminded the Swami that " the subject of loan is insignificant if my sons are on the way to progress due to your blessings". There are many incidents when the Swami lost his temper. He had once become angry on account of one silver glass taken by Kanhoji. The friendship of the Swami and Kanhoji according to Laxmibai was thus informal and intimate .¹

Balaji Vishwanath, being a friend of the Swami, appears to have played a part in bringing about the friendship of Kanhoji and the Swami in 1710, and the treaty between Kanhoji and Shahu. Even when Kanhoji was serving Tarabai in 1709, he was not unfriendly towards Shahu. He had sent several things demanded by Shahu in March - 1709.² A quarrel had raged between the Kramavants and Chitpavans in Kanhoji's territory. The Kramavants

1. R.III 294, 340.

2. SMR CSPBV p.92

were almost excommunicated. The views of the Peshwa and the Swami were identical on this subject. Balaji had written to Kanhoji to consider the case of the Kramavants sympathetically as they were good Brahmins.¹ The Swami too advised Kanhoji to admit the Kramavants in the community.² It appears some Brahmins were once beaten by Kanhoji, which has been casually mentioned by the Swami.³

Just before his death, Kanhoji took Palgad from the Siddis.⁴ The Swami made out that the fort was captured because of his blessings. According to the Swami, the action of Kanhoji in refusing to hand over the fort to Shahu was an act of valour.⁵ Kanhoji was Shahu's admiral. His act of not handing over the fort to Shahu was an act of insubordination tantamount to treachery. The Swami should not have commended this action of Kanhoji. The reason could be either the Swami did not wish to displease Kanhoji or he cared little for the integrity of the Maratha state under Shahu. If the latter was correct, that may mean that the Swami was

1. DKA pp.44-45

2. PBCL 328.

3. Ibid . Some of the sentences in the original Modi letter were left untranscribed by Parasnis.
I have read those sentences. See Appendix.

4. JAS p.21.

5. PBCL 328.

unscrupulous. Kanhoji Angre died on 4th July 1729. The Swami was grumbling and cursing Kanhoji even after his death. The Swami once remarked to Bajirao and Chimajiappa that Kanhoji Angre did not return the money lent to him which he had earned by the sweat of his brow; and caused him sufferings.¹ Thus we collect several fragments of information about Kanhoji from the Swami's correspondence with the Angres.

(Kanhoji's)
After Kanhoji's death, the Swami kept on reminding Kanhoji's wives about the large loan outstanding against them and even went to the extent of threatening them that if the loan was not repaid, their family would be extinct under his curse. To Hindoo ladies like Laxmibai and Mathurabai belonging to the Maratha nobility, a son was a light of the family continuing one generation to another. The Swami's curse, therefore, was a matter of great insult and pain to them and stung them to the quick ; they protested to the Swami and Laxmibai wrote to him, " If you express an ill will like this, Khase (Kanhoji) might laugh at you in heaven".¹ Mathurabai wrote, " We do not deny your loan. You wrote that if we would hold back God's money, our family would be extinct. Baba, do not repeat such an evil curse on us. We have two branches (sons) by God's grace. Let them grow into a big tree. If you will pronounce a curse like this, your friend (Kanhoji) in Heaven will laugh at you."

1. R.III 340.

If ever you want to curse us, curse us orally. Please do not put it in black and white."² Laxmibai and Mathurabai were quite courteous, gentle and faithful to the Swami, while the Swami's behaviour with them was most impertinent.

4. Sekhoji and the Swami.

After Kanhoji, his eldest son Sekhoji became the admiral. It is said about him that he was good natured, noble and a chip of the old block in respect of valour. His brother Sambhaji was rash and insolent.² On - Kanhoji's death, his enemies again began to lift up their heads thinking that his sons would not be as valiant as Kanhoji. His younger brother, Sambhaji, also picked up a quarrel at home. Sekhoji faced the grave situation calmly. It was due to Sekhoji's good nature that the family-feud did not take a serious turn, during his life time.

The Swami expected that he should not be judged by the ordinary law. When, according to rule, Sambhaji was to inspect the garden lands at Gothana in December 1730,

1. R.III 294.

2. Ibid Pr. p.159.

the Swami forbade him to do it and complained about the disturbances caused by the Pratinidhis of Vishalgad.¹ Similarly, for the cultivable land lying along the coast at Gothana, the Swami got exemption from taxes for twenty years from Sekhoji in April 1733.² Special permission was also given to the Swami by Sambhaji to keep his cattle at Vilavde Vatoool to the north of the Muchkundi river. The villagers were also instructed by Sambhaji not to disturb the Swami's cattle.

Dabhade and Angre were related to each other. When Trimbakrao Dabhade lost his life unexpectedly in the battle of Dabhai in the beginning of April 1731, the Swami wrote to Sekhoji, " the whole world belongs to the conqueror or Might is Right (मारत्याची पृथ्वी आहे). Rajwade is of the opinion that the Swami wrote this to Sekhoji in order to test sentiments about Bajirao. Sekhoji could not contradict the Swami's statement but remarked that what had happened was an indication of the shape of things to come.³

1. R.III 286.

2. Ibid 257

3. Ibid 249.

Rajwade further remarks that the Swami thus exacted the expected reply from Sekhoji which he exploited in poisoning Bajirao's ears against him.¹

The Swami being an aged and experienced man, members of Angre's family sought his advice in family matters, even connected with matrimonial settlements. Sekhoji informed him about the settlement of his marriage with the family of Shitole. Bajirao approved of the match but the Swami felt that the credit should have come to him alone. He wrote to Sekhoji " Had you written to me I would personally have begged of Shitole."² Sambhaji Angre requested the Swami to choose a good bride for Tulaji and a bridegroom for Bayabai, the daughter of Manaji.³ It appears the Swami had enough time to spare for these petty matters. The motive of increasing self importance dominated the Swami in such case rather than social service.

Whenever the Swami was in trouble he sought the help of the Angres, but in Feb.1732 Sekhoji refused to arrest two men according to the Swami's order who had fled to the Pratinidhi's districts. Sambhaji too once refused to arrest Antaji Shivdeo at Vishalgad for the same reason. The Angres as far as possible avoided friction with the

1. R.III Pr. p.163

2. Ibid 260

3. Ibid 267, 304, 287, 288.

Pratinidhis!¹ The three villages of Pedhe, Ambdas and Naisy had been granted to the Swami by the Siddi. In 1735 the Siddi did not pay much attention to the Swami's vatan villages. The Swami, therefore, suggested that either the Siddi of Govalkot should be punished or pressure should be brought on him from his superiors at Rajapuri that the villages should be continued with the Swami as before. Sambhaji consoled the Swami as Bajirao was already in the Konkan for punishing the Siddi. He, however, promised the Swami to write to the Siddi.² The commandant for Poornagad carried away jackfruits from Mahalunge without permission and harassed Swami's men. When the Swami complained to Sekhoji, he removed the havaladar from his post.³ ^{thus} We find the Angre brothers complying with the Swami's requests as far as possible.

The Angres acted as the custodians of the Swami's money, and valuables. When the Swami's household articles needed repairs, they were sent to Suvarnadurga. The devara (wooden case for images) was prepared by Angre's carpenters for the Swami, on his requisition.⁴ Once the silver-pot of the Swami was sent to Suvarnadurga

1. R.III 269

2. Ibid 270

3. Ibid 244

4. Ibid 276, 314, 327, 78.

for repairs.

5. The Swami's debt.

The Swami always reminded the Angre brothers that because of their father's mistake in carrying away the elephant he had to leave the Konkan.¹ He also reminded each of them about the large loan outstanding against them. He wrote to Sekhoji, " I have not earned my money by lying. If you don't wish to pay, write frankly. I shall leave this country."² " If you will pay my loan in this life" he wrote to Sambhaji, " well and good; otherwise in the next birth you will have to pay a thousand rupees for every rupee along with your family. Pay me in kind calculating the price at double the amount and relieve Kanhoji from the debt. Great man, I am not even receiving from you ten rupees during the whole year!"³ To Tulaji the Swami had written, " He who will keep God's money will have his family destroyed. His house will be burnt under the midday sun. He will suffer for twentyone births. If you wish that Kanhoji, Sambhaji and Sekhoji

1. PBCL 315, 328, 340.

2. Ibid 316.

3. Ibid 312, 317.

should go to heaven after their release from hell, pay me my money. If you will not pay, you will never prosper and your parents will suffer in hell." The Swami then tells Tulaji he should pay the debt in the form of following commodities :-

- 25 khandis (about 18 tons) of iron bars
- 10 khandis (7½ tons) of sugar
- 1 maund of Narayan oil
- 5 maunds of sandalwood
- 1 maund of grapes
- 1 maund of cloves
- 1 maund of silk
- ½ seer of saffron
- ¼ seer of musk
- 1 seer of nutmeg and mace.¹

It is doubtful whether even the Maratha King Shahu ever possessed such a huge quantity of things demanded by the Swami. This list makes us feel that the Swami was "every inch a money lender."

Angre being in charge of Maratha navy on the western seaboard always came across foreign ships as prizes in battles or in raids on foreign posts (and goods)

1. PECL 322.

commodities of various kinds thus became available. The Swami always prayed that prize ships laden with gold would be captured and he would ask something from them.¹

To a sanyasin all men - nay all animals are equal. Capturing a prize-ship is after all a pirate's work. To ask something from the pirate's loot is almost participating in the looting of the enemy. The Swami's desire, therefore, appears paradoxical to his status of Paramhansa.

Sambhaji once refused to give the Swami anything out of captured enemy ships and in spite of the Swami's insistence, Sambhaji paid no heed to him. In 1733 the Swami decided to perform a Yagna for the capture of alien ships. The Swami appears here to be behaving like other Maratha noblemen, as we find Shahu and other Sardars making various demands on the Angres when enemy prize ships were captured. In 1736, grapes and walnuts had become very dear. The Swami sent fifteen rupees to Sambhaji Angre for the purchase of walnuts and grapes from Arab merchants when ships from Mascat arrived. In 1742, the Swami demanded Rs.15000 from Tulaji on the capture of enemy ships.² Appaji Angre's ships brought mangoes from Goa for the Swami.³

1. PBCL 331, 320, 324.

2. R.III 271, 273, 298, 306.

3. Op.cit. 203.

Most of the Swami's needs were catered for by the Angres. Large quantities of mango ^(अमरुत)stana, succulent roots ^(सुरंग)grapes, fine woolen cloths (rajaies and dulais) boxes, frankincense, nutmeg, husks, sandalwood, citrons, pomegranates, almonds, etc. were sent to the Swami by the Angres.¹ The Swami needed rare and costly medicines like sulphur, narayan oil, hemagarbha, shilaras, etc. Sambhaji Angre many times got fed up with these demands and warned the Swami not to pester him repeatedly.² The Swami was not satisfied with merely demanding these things. If they were not sent, he used to curse the parties. Frequently he found faults and made curt remarks. To Tulaji he wrote, "You sent us cardamom. All are useless. Not even one fourth were of any use. Moreover it was less than that was required.³ To Sekhoji he complained about a dulai sent by him. " You should not have sent me such inferior quality. Purchase a new piece, make a fine broadcloth and send it to me. The sugar you have sent is not correct in weight."⁴ The Swami never cared what trouble the

1. R.III 178, 181, 246, 252, 248, 256, 260, 259, 274, 280.

2. Ibid 272, 277, 280.

3. Ibid 298.

4. Ibid 260

person would have to undergo for meeting his demand or whether the time was proper or not. He asked for water melons from Bakaji when the latter was in the thick of fight in the Janjira campaign.¹ An annual grant of one buffalo had been ~~been~~ imposed upon Manaji by the Swami and in 1745 Manaji had to request the Swami to release him from this.² Tender coconuts and pineapples sent by Mathurabai as a present to the Swami were returned by the Swami because they were spoilt in the transit.³

The Swami had several maid servants at Dhavadshi. Out of them Anandi, Radhu, and Soni were sent by Sekhoji Angre in 1731. It appears that they quarrelled with the Swami and fled from Dhavadshi in 1737. The Swami instructed Sambhaji not to allow them to stay at Gothana to which Sambhaji agreed. Sambhaji Angre had taken a fancy for one maid servant, Rahi, at Gothana. He wrote to Trimbak Krishna Moghe, the Swami's kamavisdar at Gothana, that he wanted one smart maid servant who knew cooking. He further stated that Rahi should be sent to him and that in exchange he would send another maid. Trimbak Krishna informed Sambhaji that he could not send her without the Swami's permission. Rahi was unwilling

1. R.III 331. PBCL 374.

2. R.III 315

3. Ibid 335.

to go, but Trimbak Krishna advised the Swami to send Rahi to Sambhaji in order to maintain good relations with him. " If you will get angry ", wrote Moghe, " he will take her by force, and you will lose your good name." The Swami had kept some of his maids at Rasalgad also. One maid purchased by Kavji Kadam for Rs.60/- was carried away by Sambhaji. The Swami repeatedly wrote to Sambhaji but he paid no heed to him.¹ This was the nature of exchange between the Swami and the Angres.

6. The civil war in the Angre household.

One of the characteristics of the Maratha nobility of the eighteenth century was their internecine feuds. The house of Kanhoji Angre was no exception to this rule. The sons of Kanhoji fought among themselves after his death with the result that the Maratha navy was ruined and the position of the English was considerably improved. The civil war had four phases :-

a) Sekhoji vs. Sambhaji.

Sekhoji, being senior, succeeded to his father's post of admiral after Kanhoji's death. Differences,

1. DCHM 12/640; R.III 278, 334, 339, 264; PBCL 324.

however, arose between the two brothers and though both were brave like their father, Sekhoji was conciliatory by nature while Sambhaji was rash and curt. Sambhaji being jealous, remained at Suvarnadurga his headquarters and began to call himself the Sarsubhedar of Maratha armada though there is no record of his being made Sarsubhedar.¹ Skhoji and Sambhaji were asked by Shahu to have their check posts at Panhala and Vishalgad respectively when he was fighting with his cousin Sambhaji of Kolhapur in July 1729.² The Swami nothing the differences between the two brothers, got Dattaji Kanoje and Bakaji Naik, his agents, to suggest the title of sarsubhedar to Sambhaji. This, of course, is however, a conjecture by Rajwade.

The attitude of both Sekhoji and Sambhaji towards the Swami was respectful and courteous. " I desire to see you", wrote Sekhoji, " and take your advice after father's death as to how I should behave in future, and wish to act - according to your instructions". But the Swami declined to see him on the lame excuse that he had to attend to some other important business. Sambhaji too wrote to him, " After father's death, you are everything to us. Please

1. R.III 267.

2. S R 42,47.

come here and bestow your paternal care on us. Direct us with some wise precepts. "¹ Externally the Swami expressed a desire that both should prosper."² Dattaji Kanoje, who was in Sekhoji's service, was quite intimate with the Swami. He was imprisoned by Sekhoji for conspiring with Sambhaji. The Swami got him released and criticising Sambhaji brought pressure on him to re-appoint Dattaji.³ The Swami advised the brothers to drive out from their minds their mutual distrust and showed Sambhaji's letter to Sekhoji. Sekhoji replied, " I have got only one brother. Had there been five or six brothers, I would have quarrelled with them. We wish that we should live amicably and preserve the glory of our house." Sambhaji wanted land from Vijayadurg district. Sekhoji gladly granted it and brought about conciliation.⁴ Sambhaji, therefore, refused to appoint Dattaji as he was reconciled to his brother . The Swami cannot be given full credit for the return of good relations between Sekhoji and Sambhaji. It was mostly due to the kindness of Mathurabai and Laxmibai, and to the noble nature of Sekhoji and the conciliatory attitude of Sambhaji.

1. R.III Pr. p. 160.

2. Ibid p. 160.

3. R.III 265, 266.

4. Ibid. 362.

b) Sambhaji vs. Manaji.

After Sekhōji's death in 1733, Sambhaji became the Sarkhel. The Janjira campaign was then in progress. During his life-time, Sekhoji had become helpless due to a divided household.¹ During the war, the Swami asked Sambhaji that he should take Anjanwel and Govalkot. Sambhaji did not whole heartedly co-operate with Bajirao. Bajirao concluded a truce and immediately retreated towards Poona.² The civil war in the Angre house now took a serious turn. At the end of 1734, Manaji revolted and fled to Rewdanda. Manaji then called the Peshwa to his aid and forced a humiliating treaty on his brother.³ Sambhaji was deprived of his hereditary possessions of Kolaba. To occupy the ancestral seat of Kolaba was the long cherished desire of Sambhaji. " You are our brother, parent, teacher, God, religion - everything; after the death of our brother," wrote Sambhaji to the Swami, " take me to Kolaba and be-
-friend with Manaji. I shall have no ill will towards him. Have I got any other brother? He need not fear that I shall harm him or the people of Kolaba. I shall forgive all his offences and do good to him more than ever before." -

1. SPD 33/29.

2. Ibid 33/31.

3. Ibid 3/112, 30/113.

Sambhaji requested the Swami to wait till Vijayadashmi.¹

It was decided between the Swami and Sambhaji that Sambhaji should come to Suvarnadurga. The Swami should then go to Kolaba and after convincing Manaji prevail upon him to hand over Kolaba to Sambhaji. Sambhaji, however, did not go to Suvarnadurga. Manaji now wrote to the Swami and sent him an invitation. The Swami thought of going to Kolaba and ordering Manaji to hand over Kolaba to Sambhaji, and if he refused, to curse him. When he conveyed this plan to Shahu and Bajirao, they thought it rather ridiculous and gave a practical hint to the Swami. "If what you intend to accomplish does not happen by seeing Manaji, you are very likely to do harm to your own life. Please therefore do not go." The Swami, therefore, dropped the idea and suggested to Sambhaji that he (the Swami) should proceed in advance to Kolaba and Sambhaji should follow him with the navy. Kolaba would then easily capitulate. It appeared that Manaji's days were numbered. The Swami at last had to leave aside his power of curse and rely on the temporal but sure power of Sambhaji's navy! It is clear from this that both Shahu and Bajirao, who were practical men, knew what the Swami really was. The Swami's curses were mere words and he possessed no miraculous powers.²

1. R.III 275.

2. PBCL 322.

The Swami even offered to pay Rs.50,000 and 400 khandis of rice to Sambhaji if he would invest the fort of Anjanwel. Sambhaji asked him to send half the amount immediately.¹ It is not known whether the Swami's offer ever materialised. When he informed Shahu that Sambhaji was going to take the two forts, Shahu did not believe it. If the Swami had seen Sambhaji before the capture of the forts, he (the Swami) believed that he would have been defamed everywhere. If Sambhaji had proceeded to Kolaba without Govalkot and Anjanwel being taken, Shahu, Viroobai and all others would have blamed the Swami and his reputation which, as he believed, had reached as far as Agra and Delhi, would have suffered.² The Swami used to address Sambhaji as the king of the Konkan and regarded himself as the Mahapurush the king.³

Somehow or other, the relations between the Swami and Sambhaji strained and ultimately resulted in a bitter quarrel. It appears that a gun, a flag and a shawl belonging to the Swami were taken away by Sambhaji, perhaps as a joke. " He kicked me in very daylight. I cursed him to death" wrote the Swami to Tulaji about this incident.⁴

1. R.III 275.

2. PBCL 318, 320.

3. Op.cit. 273.

4. PBCL 322.

The Peshwa did not like the attitude of Sambhaji. As Manaji took his help, the admiralty was split into two and Sambhaji remained as a Sarkhel at Suvarnadurga and Manaji was made a Vajaratmab with his headquarters at Kolaba. Sambhaji became desperate. It is not unlikely as Rajwade thinks, that Manaji was encouraged by the Swami and Sambhaji was humbled by him.¹ The Janjira campaign suffered considerably on account of this rivalry.

The internecine war in the Angre house had disastrous effects on the Angre family and their sardars. Raghunath Hari Gupte had served the Angre family since Kanhoji. He was the Dewan of the Angre. Sambhaji seems to have persecuted him. When the Swami asked Raghunath Hari to remind Sambhaji of the debt, Raghunath Hari replied that he himself was driven out by Sambhaji. Sambhaji charged him with witchcraft which is said to have killed Kanhoji, Naropant and Sekhoji. According to Sambhaji, Raghunath Prabhu deserted his wives while Pilaji Jadhav* told the Swami that Sambhaji had imprisoned them. When Pilaji Jadhav asked Sambhaji to relieve them, he refused and forced them to do the work of grinding grain, challenging Pilaji.² Raghunath Prabhu, who had been a brave general

1. R.III Pr.p.169. * Peshwa's sardar and a relation of the Angres.

2. PBC p.70. PBCL 326.

during the Janjira war, was now reduced to abject poverty and misery. He had no money, not even sufficient clothes to wear. He was even prepared to sell himself if the Swami asked him to do so.¹

The Swami could not quell the fire of mutual hatred among the Angre brothers. Sambhaji went to the extent of driving Laxmibai, his step mother, out of the house and planned to murder Manaji.²

We have seen with what duplicity the Swami behaved with Sambhaji, extolling him to his face as king of the Konkan and cursing him behind his back. He assured Sambhaji that Manaji's days were numbered. Now let us see how he writes to Manaji. " You have been munificent and your fortitude is admirable. Your valour is far superior to that of Sambhaji."³ Kanhoji had told the Swamithat Manaji would be of service to him after Sekhoji. The Swami too told Manaji that he would be useful to him in his last days. He then related the incident of the meeting with Sambhaji to Manaji. " Sambhaji desired that I should come to you and curse you. He came there and harassed me and then became the victim of my curse.

1. DCHM 20/646.

2. SAP L. 119

3. PBCL 326.

I drove out his messenger who brought his letters. In spite of their repeated entreaties I did not see them." ¹

All this extolling of Manaji was for the purpose of securing ghee, rose water, grapes, sugar and succulent roots from him.² As the Peshwa favoured Manaji against Sambhaji, the Swami, it appears, followed the same course. This definitely proves that the Swami was partial.

c) Manaji vs. Tulaji.

After the death of Sambhaji in 1742, Tulaji and Manaji came to blows. During the lifetime of Sambhaji, Tulaji had always remained on the side of Sambhaji. In 1740, when the Peshwa's relations with Sambhaji were strained, Tulaji fell in Peshwa Bajirao's hands at Hirakot. The Swami got him released by advising the Peshwa.³ It appears from this that the Swami was quite friendly with Tulaji at the beginning. The Swami, however, is seen expressing his distrust of Tulaji in emphatic terms in a letter to Manaji. " About Sambhaji, that rascal had been dishonest to me and gave me infinite pain. Now Tulaji has stepped in his shoes. He too is going to harass me. I do not lose anything thereby. Everybody will have to

1. PBCL 238, 327.

2. Ibid 327.

3. Ibid 140, 154.

pay for his actions." ¹

d) The Swami and Apaji Angre.

An incident in connection with the succession of Sarkheli rights after Sambhaji's death is worth recording here. Yesaji alias Apaji Angre was a brave and efficient person and aspired to secure the Sarkheli after Sambhaji. The Swami generally backed the man likely to be in power with the object of securing some advantage. The Swami was desirous of having the village of Dhalavli, tarf Haveli, Prant Rajapur and it is interesting to see what he did to achieve his object.

The Swami was shrewd enough to notice that Shahu was influenced by his pseudo-queen Viroobai and queen Sakwarbai. The proper approach, therefore, for getting Shahu's sanction was through his queens. Kanhoji Shirke had written to the Swami about some business he had at court and sought the Swami's advice. The Swami sent him the reply, " I have told you the keyword for achieving your object. You and Apaji Angre should approach the queen (Sakwarbai) and your work will be done. Do not bother her for expenditure. If you will ask for money it becomes difficult for her." ²

1. DCHM 20/942

2. PBCL 212

In July 1743, the Swami secured Shahu's orders for granting him the village of Dhalavali which was till then in possession of Tulaji Angre. Tulaji had not yet become the Sarkhel. He is not addressed as a Sarkhel in this letter. Most probably Tulaji did not hand over the village to the Swami at the time.

In relation to this, there is an interesting incident related in the bakhar. The Swami got angry and refused to see Shahu who had purposely come to Dhavadshi. When Shahu asked Jagannathpant* the reason for the Swami's disappearance, he replied, "Shahu has granted the village Dhalavli to the Swami, but Tulaji has not permitted the Swami to secure the village. The Swami has, therefore, become cross and refuses to see the Chhatrapati." When Shahu met the Swami, he told him, "Baba, Tulaji is my servant but he is your devotee". The Swami replied, "Yes, my pupil has betrayed me". Shahu said "The servant also has betrayed us".¹

The Swami is again seen pressing Apaji Angre for the grant of the village. Appaji granted the village

* Son of Chimnajibant Bhagwat. Swami's dependent.

1. SKBC p.20

to the Swami at the beginning of December 1744, anticipating the sanction for his Sarkheli, and wrote to the Swami, " The trouble is yet not over and I have not been able to get the sanction for the Sarkheli as yet. I hope you will soon secure the same for me."² Apaji does not refer to himself as Sarkhel in this letter. In two of his letters addressed to Pandurang Vishram the minister of the Chief of Sawantwadi, Apaji is, however, seen addressing himself as Sarkhel. For want of evidence elsewhere, it can be inferred that Apaji had become Sarkhel from 1744 onwards² in anticipation of the sanction of Shahu. The queen (Sakwarbai) once asked the Swami whether he had ever recommended Apaji for Sarkhelship. The Swami replied that he had never recommended him. It was Shivaji Hari, the queen's secretary, who had written to Tulaji Angre that the Swami was going to give the Sarkheli to Apaji. The queen made enquiries and asked Shivajipant whether he had written to Tulaji and he denied having done so. The queen wrote to the Swami that he might have spoken to somebody else and the news might have reached Tulaji who, therefore, was rather displeased with her.³ Shivaji Hari immediately communicated to the Swami that he was totally ignorant

1. DCHM 20/1173. PBCL 204,205.

2. Pingulkar A. History of Sawantwadi State 1911.No.60-61.

3. DCHM. 12/1111, PBCL 100.

of the affair and on oath he wrote to the Swami that he had never written to Tulaji saying that if he had done so, he was liable to be punished.¹ In another letter the Swami writes, "I beat Shivaji Hari with shoes"², while in a letter to Tulaji Angre, the Swami writes, "Your fame will remain on this earth till the sun and moon will last. You are so clever. Do you think I am so foolish as to help Apaji in winning the Sarkheli for him?"³ This case of Appaji's Sarkheli, therefore, is enough to throw light on the scheming nature of the Swami. If the Swami was telling the truth, then the Queen, her secretary Shivaji Hari, Apaji Angre and the rest were all playing false. If they were right, then the Swami was telling a falsehood. A glimpse can also be had of the type of politics the Swami was playing from this correspondence. The Swami encouraged Nagoji Angre and Sadashivrao Bhau to invade Tulaji's territory and to punish him.⁴ The Sawants the Raja of Kolhapur, Bhagwantrao Amatya the Pratinidhi of Vishalgad, and Apaji Angre had allied against Tulaji. The Swami sent a letter of congratulation to Bhagwantrao Amatya for planning a joint expedition against Tulaji.⁵ Thus the Swami's duplicity

1. x. DCHM 20/740

2. Ibid 12/1064

3. Ibid 12/1106

4. PBCL 79.

5. DKA p.173.

is manifest in his behaviour with Tulaji also.

Tulaji, however, behaved humbly and respectfully towards the Swami. Once he sent some clothes as a present to the Swami after his samadhi visarjan ceremony. The Swami insulted Tulaji's servants and refused to accept the clothes, but Tulaji took it lightly and sent whatever else was demanded by him.¹ The Swami also kept on worrying Tulaji by constantly reminding him of the debt and the interest which had accumulated on the large outstanding amount of three lakhs of rupees.²

"If both of you - Tulaji and Manaji - will come together," wrote the Swami to Tulaji, "You will capture Pal and Rajmachi from the enemies. Manaji has vowed before me not to nourish antagonism against you. You must also clear your mind and unite."³ But these were only formal expressions of good will. The Swami actually behaved quite differently. The Swami's servant, Naroji, acted arrogantly towards Tulaji and poisoned the Swami's ears by false stories. Tulaji wrote to the Swami, "Listening to the false reports of that mean-minded man, you have blamed and scolded me. Is this becoming of your magnanimity and ripe age?" The Swami's praises, therefore, appear hypocritical.

1. R.III 297

2. PBCL 312,317. R.III 298.

3. Op.cit. 298.

To sum up the Swami's relations with the Angres, it can be said that his behaviour with them was not worthy of the high state of 'paramhansa' given to him. The loans he had given to Kanhoji might have benefitted the latter, but they were a continued source of trouble to his -- successors. Kanhoji behaved like a true and sincere friend with the Swami, but the Swami cared little either for his sincerity or the devotion of his wives towards him. He played the Angre brothers against one another and cursed them behind their backs. He lost his temper over trifles and undermined the cordial relations built up over years.

Regarding the rivalry between the Angre brothers, there was very little that the Swami could have been expected to do. The root lay in the nature of the Maratha nobility itself. Bajirao split the unity of Angres, Kanhoji, and Sambhaji defied Shahu while Sambhaji and Manaji sided with the enemies. The Swami was also a part of this society. "The Swami did not wish", as Rajwade says, "that the unity of the Angres/^{was}of importance". He cared little for their sentiments and was concerned with the satisfaction of his demands only. He expected that they should always send him rich clothes, dry fruit, and many other things from prize ships whenever he required them. If they should capture/^{any}ships, the Swami's share of choice goods must be reserved. The Swami's favourites like Krishnambhat, Dattaji Kanoje Bagul must be satisfied to

their heart's content. His interest and debts should also be paid in time. It was then only that the Swami would bestow his blessings, otherwise dire curses and hell would be waiting for them and their family.

The Swami, in fact, cared very little for the welfare of the Angre family. A few sentences here and there formally expressing his good wishes are not sufficient to show his true relations with the Angres. Members of the Angre family also were not worshipping the Swami blindly. They knew his weaknesses, but they still maintained their good relations with him on account of their good nature and because the Swami was an influential person in Shahu's court and was a friend of the Peshwas. The Swami cared more for himself and his favourites like Kanojes and Krishnambhat than for others. His evil curses cannot be excused by calling them -- 'experiments'.¹ In spite of his atrocities, Sambhaji seems to be a sensible man and had implicit confidence in the Swami.² When Sambhaji was in difficulties, he sought the help of the Swami but the Swami paid no heed to him. Sambhaji, therefore, made a last pressing appeal to the Swami, but the Swami did not understand the gravity of the situation.³

1. Athley Kesari 31-1-1905.

2. R.III 272

3. Ibid 278

When Sambhaji was planning to ally himself with the Siddi after Sekhoji's death, why did the Swami make no efforts to prevent him from taking such a wrong step? Why also did the Swami not take Sambhaji to task for driving out Laxmibai and planning to murder Manaji? Why did the Swami allow the Angre principality to be divided among the family by the Peshwa? Was not one integral principality of the Angres essential for the benefit of the Maratha State and the protection of the Hindu religion? The answers to all these questions is that the Swami lacked both foresight and scruples. Had he been a statesman with any foresight, he would not have harassed the Angres by his curses. On the other hand, he would have obliged them by cancelling their debts and helped in crushing the enemies of the Marathas. He was endeavouring to collect God's money, but the principle that for the protection of the Gods the nobility should prosper, had not gone deep in his mind.¹ Athley, Parasnis and many others have taken into account only the Swami's good wishes and blessings, and have made them the basis of their arguments. His curses and machinations must also be considered before estimating his relations with the Angres. The Swami's lack of foresight and failure in checkmating the feud in the Angre family had devastating effects on the Maratha State.

1. Granthamala VIII-6. p.5

While estimating the Swami's relations with the Angres, we get an ample knowledge of the favouritism of the Swami. The Swami's behaviour in this respect is not worthy of his status of 'Paramhansa'. Here is an account of two of his favourites.

1) Krishnambhat Desai of Asole.

It appears that Brahmendra Swami was interested in some persons whom he loved to favour at the cost of others. Krishnambhat Desai was one such person. The case of his vatan dragged on for about twenty years from 1725. The Swami personally took interest in him and made efforts for winning his vatan.

Early in the reign of Kanhoji the Swami asked him to bestow the vatan to Krishnambhat.¹ Anant Prabhu Ghatge was the opponent of Krishnambhat. Their dispute about the Deshmukhi of Asole at last went to the Satara court. Krishnambhat had given the hints to the Swami how the case should be manipulated in order to win it against Anant Prabhu. It reveals the scheming nature of Krishnambhat. In the proceedings of the case, Krishnambhat pleaded that he was in possession of the title-deeds for his vatan right from the days of Shivajimaharaj. The

1. PBCL 328.

decision was given in favour of Krishnambhat. Anant Prabhu went to Kolaba and told Kanhoji that Govind Ramji and Sripatrao (Pratinidhi?) were bribed and the decision went against him. Kanhoji therefore gave him fresh grants. Upon this, the Swami later on remarked, "If Anant Prabhu's case was genuine, why then fresh papers were granted by Kanhoji? Poor Krishnambhat has been put to the unnecessary expenditure of Rs.2000/-. If what I state were to be proved false I shall not continue to reside in this kingdom for a day more. I will leave this state of my own accord. At the time of the episode of the elephant, Kanhoji sent an invitation to me. But I refused to go."¹

Kanhoji died in 1729 and Jaysing alias Sekhoji Angre sanctioned the Deshmukhi of Krishnambhat. Before the sanction came into execution, Sekhoji died in 1735. Sambhaji, the successor of Sekhoji was not as submissive to the Swami as his elder brother was. The Swami told everyone that at the beginning Sambhaji and his mother Laxmibai granted the vatan to Krishnambhat. But Sambhaji afterwards, changed his decision and did an injustice to Krishnambhat, for which the Swami ordered that Sambhaji would have to answer before God. But the Swami did not

cease his efforts in winning the vatan for Krishnambhat. He now planned of bringing pressure on Sambhaji through his able disciple Bajirao. Sambhaji replied to Bajirao, " My father had taken the decision in favour of Anant Prabhu. Recently, due to the Swami's pressure Anant Prabhu was removed and the Deshmukhi was given to Krishnambhat. Anant Prabhu showed me the original papers. I have done as my father had sanctioned. If you don't approve it let the Swami conciliate both the parties." ¹ Taking the via media, Sambhaji then divided the vatan between the two. The Swami totally disliked this arrangement and being displeased was much enraged. Sambhaji's decision was to the Swami a wanton act of deliberate insult. Krishnambhat's case became finally one of the main causes of the estrangement between the Swami and Sambhaji Angre. Krishnambhat was overwhelmed by the support and the favour bestowed on him by the great Swami. He wrote to the Swami gratefully, " I shall grow better, by your blessings. Success is within reach. But some bad characters are intervening." ² Krishnambhat put implicit faith in the Swami and regarded him as his vakil (pleader) because he thought the Swami alone could win the vatan permanently for him. It was the Swami who had won his ancestral land for him. This benevolence of the Swami,

1. R.III 290.

2. DCHM 20/713.

according to Krishnambhat, was sufficient to spread the Swami's name in all directions. Overpowered by the gratitude for the Swami, he wrote to the Swami, " My family and I remember you day and night."¹

The cultivable soil lying along ^{the} ~~with~~ creek at - Gothana had been embanked by Krishnambhat by order of the Swami. The Swami had secured an exemption of taxes for twenty years from Sekhoji for this land. The work of reclaiming this land was entrusted by the Swami to Krishnambhat. Krishnambhat, therefore, borrowed a loan for bringing into cultivation this land. The creditors harassed Krishnambhat. Here too Anant Prabhu became his rival. Krishnambhat lodged a complaint against Anant Prabhu. Sambhaji, therefore, gave a warning to Anant Prabhu.

~~The~~Swami even once made an appeal to Shrinivas Parshuram Pratinidhi to help Krishnambhat in winning the vatan of Deshmukhi at Rajapur. The Pratinidhi replied that what-ever was going on traditionally will be continued.²

In this case of Krishnambhat, the information we get is only one-sided. Our sources are the letters of the Swami and Krishnambhat. We know almost nothing about

1. DCHM 20/675.

2. Ibid 20/242.

Anant Prabhu. It cannot definitely be said whether the decisions given to Krishnambhat and Anant Prabhu were just or unjust from the material available to the historian. The Swami's partiality, however, is quite explicit from his behaviour in this case. He cared more for Krishnambhat than the Angres. Krishnambhat's brother and his son Gopal too were employed under the Peshwa through the influence of the Swami.¹

ii) The Kanojes.

With Krishnambhat the other two persons who were mostly in the Swami's favour were the father and son - Kanojes. The origin of the Kanojes is not known. From their name they appear to be North Indian Brahmins hailing perhaps from Kanoj. Dattaji Kanoje served as a sardar under Kanhoji Angre since about 1720. In the building of the fort Jayagad in 1724 he seems to have played a prominent part.² After the death of Kanhoji, his sons Sekhoji and Sambhaji were not in good term with each other. Dattaji got involved in a conspiracy by Sambhaji against Sekhoji. Sekhoji therefore, got him arrested and kept him in confinement in 1730. Brahmendra Swami got him released

1. PBCL 4, 321, 332; R.III 295,259,265,266,240,237.

2. SSGI I p.176.

and Dattaji came to the Swami.¹ The Swami blamed Sambhaji because it was due to Sambhaji's order that Dattaji came into trouble. The Swami pitied Sambhaji because his servants left him and went to the other side. Sambhaji disagreed with the Swami and wrote to him that everything happened according to the will of providence. Sambhaji further remarked that when his brother had sent Dattaji to the Swami, it was not good on his part to retain him by force, after the relations between the brothers had come down to normalcy. He promised the Swami to consider Dattaji's case after his meeting and deliberations with his brother.² After this, on account of the Swami's insistence, Sekhoji put Dattaji in charge of the Jaygad fort in 1732.³

Dattaji's son Sayaji came to the Swami during Sekhoji's tennure of office. The Swami got him appointed to the fort of Mahipatgad by Srinivasrao Pratinidhi's order through Yamaji Shivdeo. Dattaji died in 1741. In the same year Yamaji removed Sayaji from Mahipatgad because he wanted to give that post to one Bajaji Kadam who had given him Rs.500. Yamaji, however, promised Sayaji to give him some other post. But Sayaji refused to accept it and came to the Swami. The Swami recommended him to Nanasaheb Peshwa that Sayaji was an intelligent and active man and

1. R.III 247.

2. Jan.1731, R.III 265.

3. R.III 23.

would be very useful after some days' experience.¹ Sayaji went to the Peshwa who asked him to accept some post in the military department and promised him to give some village as grant for his maintenance. As then the Peshwa was busy in fighting with the Portuguese he advised Sayaji to go to the front at Bassein for the time being, and assured him to give a better post afterwards. Sayaji again declined to accept the offer and came back to the Swami. The Swami again instructed Nanasaheb in November 1741 to give Rs.700 a gold bracelet and two clothpieces to Sayaji. The Peshwa replied to the Swami that the amount the Swami had prescribed was too much and that no one among his officers of equal rank was paid such a heavy sum. The Peshwa offered to pay Rs.500 and two cloth-pieces to Sayaji and asked the Swami to send Sayaji to Bassein for his post and report himself to Shankaraji Keshav. The Peshwa proceeded to his campaign; and in the meantime, either because Sayaji wanted some leave, or because the Swami did not wish that he should join so soon, the Swami asked Bhau to pay the amount of Rs.500 sanctioned by the Peshwa to one Govind Keshav temporarily, instead of Sayaji, which was agreed by Bhau.³ Being very grateful, Dattaji sent always

1. PBCL 289

2. Ibid 72

3. Ibid 76

mangoes, mangostana, honey, canes, etc. whenever the Swami needed them.

Dattaji appears to have another son named Mansing.¹ Sayaji is heard of as the commandant of the fort Poornagad as late as 1756. The Swami once remarked that he took so much trouble for the sake of Kanoja, that many times he had to fast. Once he wrote to Bakaji Naik Mahadik " Ravana went to the wall for the sake of Sita. See what happens for the sake of Kanoja." Bakaji appears to have become jealous of Sayaji. He, therefore, questioned the Swami, " Why did you make Sayaji your disciple, when a pupil like me was there? " The Swami replied, " Even the great God (Rama) had eaten the berries of an Adivasi woman viz. Sahabari. What then, of a mortal like myself? "²

Whatever we learn of Krishnambhat and the Kanojes, has come to us through their own pens and through the pen of the Swami. We find, even then, that they are favourites of the Swami. They were so dear to him, that the Swami cared little either for the Angres or the Peshwa or their laws. Rajwade appears to be knowing both Krishnambhat and the Kanojes. But Parasnis has thoroughly overlooked them. We cannot overlook these persons for whom the Swami

1. DCHM 20/693, 12/1017.

2. Ibid 12/337.

was prepared to make a 'Ramayana'. It is moreover, questionable, whether a Sadhu, who is supposed to be the mediator between God and man, and as such supposed to count everyone on equal level, should be so partial to some - persons. This unequal treatment of the Swami is not fit to the garb of the saint.¹

Besides the Kanojes and Krishnambhat there were many persons who were favoured by the Swami. Many times unworthy persons were promoted and the undue influence of the Swami disturbed the administration.

Once the Swami desired to give the affairs of Sonda Bendur Goa to one Shantu Shenvi by replacing Venkatrao Ghorpade the brother in law of Bajirao.² The Swami even gave a threat of a curse if this would not be carried out.

Jagannath Chimnaji was given a post of Rs.300 p.m. by the Swami through the Peshwa. A rise of Rs.200 was also sanctioned because of his recommendations.

1. PBCL 341, 155; DCHM 20/677, 748, 12/376.

2. PBCL 38.

CHAPTER IV : THE SWAMI AT DHAVADSHI.

- i) The Chhatrapati.
- ii) The Peshwa
- iii) The Nobility
- iv) The Dependents.
- v) His End.

CHAPTER IV.THE SWAMI AT DHAVADSHI.1) The Chhatrapati.

The eighteenth century Maratha society was religious minded and superstitious. The family of the Chhatrapati was no exception to this rule. The grandmother of the great Shivaji, it is said, had vowed to one pir named Sharifji.¹ Shivaji paid homage to the Mounibawa of Patgaon and Baba Yakut of Kasheli.² Sambhaji the father of Shahu respected Ramdas. Shahu himself revered Sadhus and entertained them with due hospitality.

It is said that Shahu's concubine Viroobai was dearer to him than his two Queens Sakwarbai and Sagunabai. Viroobai controlled all Shahu's household matters. It is said ^{that} it was Viroobai who first of all came in contact with the Swami some time in 1715 when she had been to the Konkan for bathing in the sea and when she paid a visit to Brahmendra Swami.³ The contact gradually grew into an intimacy. As a result the Swami secured the villages -

1. SMR Purvardha p. 140

2. R.III 273.

3. BMDR-1 p. 124.

Dhavadshi, Virmade and Anewadi in 1721 from Chhatrapati Shahu. Prince Fatesing's marriage took place in 1719. We do not find the name of the Swami in the list of the invitees,¹ which shows that the Swami had not yet become very familiar to the King.

After the raid of Siddi Sad on Parshuram the Swami finally decided to leave Konkan for good. The Siddi's maltreatment became unbearable to the Swami in his senility. He wanted a peaceful and secure place where he would be able to carry on his business of usury and his religious worship unmolested by anybody. The nearness of the King was the greatest security. He had secured Anewadi, Virmade and Dhavadshi from the Chhatrapati as inam. He had a close contact with the Queens - Viroobai, Sakwarbai & Sagunabai. The proximity of Meruling to Dhavadshi reminded him of Parshuram. Meruling was a place as secluded and quiet as that of the latter. Dhavadshi was in many respects advantageous to the Swami. In the Konkan the Swami's villages were always subject to the ravages of the - neighbouring states of the Angres, the Pratinidhi of - Vishalgad and lastly the Siddis. Here he remained undisturbed from the ravages of other powers. Maratha noblemen could come to him whenever they visited Satara. He could appeal directly to the Chhatrapati immediately whenever

1. SPD 7/33.

he had a complaint. He could guard the interests of the Peshwa at Shahu's court and keep Bajirao informed of the happenings in the Satara court and get things done through the Queens.

Though ~~the~~ Swami went for his yearly samadhi to Parshuram for a year or two after his arrival to Dhavadshi he now began to take interest in the new order of things.

At Dhavadshi the Swami built his matha many times the size of Parshuram. Day by day his establishment went on increasing and the monthly expenses rose from Rs.3000 to 5000.¹ On the Kalkai's nala the Swami built a building to be used as a residence for himself and his dependents, Bhagwats and Tambes. On the outskirts of the village, temples of the local deities were built. Opposite his residence a bangalow was built which was reserved for the royal family whenever they would come to Dhawadshi. A well is shown today which is called bangala wihir reminding us of an old mansion used as a royal residence. Though water was plenty in Dhavadshi, it was not within easy reach of the villagers and the cattle. The Swami, therefore, decided to build a permanent big tank which would sufficiently supply water to all. With the building of wells and

1. PBCL 270, 308.

tanks orchards and guardens were planted. With these gardens full of flowers and fruit, Dhavadshi became a lovelier place than before and the Swami soon forgot his troublesome days in the Konkan.

When the Swami started from Gothana in March 1728¹ after bidding farewell to Kanhoji he first went to Goa. Halting at Kolhapur he paid devotional respects to the goddess Amba. En route he saw Udaji Chavan* with whom he was quite friendly. He had intended to see the Ghorpades also, but being troubled by the heat he proceeded to Pali whence he soon reached Dhavadshi. The Swami describes his first visit with Shahu in the following words. "The extreme heat and want of cow's urine compelled me to return to Pali where I had an attack of fever. After two days Shahu came to see me hearing of my illness. When he came I was supervising the building of the tank at Dhavadshi. Dismounting at an arrow's distance, he came walking towards me & humbly paid me the obeissance. We had a free talk for some time. I honoured him with the shawl I was wearing. He presented a Turkish horse to me. We then came to our residence. Meals were ready and the King and the Queens were served the meal. I gave the royal family a warm send off after presenting them clothes."²

1 Rajwade gives the date as March 1727. Athley thinks that it must be one year later because the Swami extended his stay due to the oath of Kanhoji. I concur with Athley.
2. R.III 175.

* A brave soldier from Athani & a partizan of Tarabai.

The Swami passed most of his time in supervising the different building works at Dhavadshi. Anewadi and Virmade were also beautiful places from the point of view of natural scenery, as they were situated on the bank of Krishna. At Virmade the Swami had his mango plantation and a dharmashala near the Ganapati temple. His place of yearly Samadhi was near ^{the river.} ~~this Ganapati temple~~. It is a quiet and lovely spot. Nothing remains today of the dharmashala built by the Swami. Having taken experience in many building works the Swami's parties of stone-cutters and diggers became so efficient that they were demanded by all. Viroobai demanded them for building of a well at Nimb. Shahu sent for his diggers for building a palace at Satara.¹

After the Swami's arrival at Dhavadshi, attending to the frequent petty complaints of and against the Swami became the routine of the Chhatrapati's family. The Swami was not free from worries even at Dhavadshi. His quarrels with the Patils of Virmade and Dhavadshi took such a serious turn that he had to complain to the king and Viroobai against them. As his relations with the local officers i.e. Patils became strained the Patils created trouble for him in almost every walk of life. The Swami needed rafters for building the temple of Hanuman. The

1. DCHM 20/983, PBC p.30, R.III 17,18.

Patil of Dhavadshi refused to give the wood and asked him not to build the temple.¹ He gave a good beating to Mir-Shikar (Shahu's game officer) because he made a report about the Patil to the Chhatrapati and the Swami. He set some ghosts on the residence of the Swami. Some children and cattle in the families of the Swami's clerks ^{died.} The Swami sent for an exorcist from Suvarnagurga and fixed the ghosts. Confession was demanded from Ambaji Patil but he refused to give the confession. The Swami regarded him a rogue. The Patil collected Rs.500 from the village. The Swami got fed up and complained to the Chhatrapati, "He is of no use to me. Whom shall I tell my grief? If Ambaji is not punished I shall leave this place and go else where." ²

Wethbigari (forced labour) was common among the nobility of that time. Bawaji and Yamaji Shivdeo carried on wethbigari in the villages of the Swami. The Swami had to lodge a complaint against them with Shahu.³ Shahu sent for them and gave them warning. The Swami needed wood for the maintenance of his karkhana (parties doing building work). His men felled down trees in the villages Deverkhoh and Morghar. Yamaji Shivdeo prohibited them to cut wood from those villages. The Swami therefore complained to Viroobai saying, "If I am not to cut wood in your state, am I to bring it from heaven? Yamaji Shivdeo demands 50% from

1. DCNM 12/217

2. PBCL 254

3. Ibid 1

the poor charcoal burner. We are not hewing trees which are useful such as mango teak and bibvi.¹ We cut trees which are useless. Viroobai ordered him to leave those villages and asked him to cut wood from open jungle not in the vicinity of any village.²

Keroji Patil of Virmade was deadly against the Swami. As he served the Queens, he had influence with them. It appears that offences were not committed by one side alone. The Swami had his share also in these petty quarrels. Once the Swami undertook to supply rafters to the Pratinidhi. He sent Keroji Sonavani (Patil) to Fatesing under some pretext and directed Pratinidhi's people to cut wood from Keroji's compound. Keroji brought this to the notice of Viroobai who mildly upbraided the Swami by ordering him not to disturb the private estate of Keroji.³ Virmade being his inam village the Swami had legal powers in that village. In a dispute between Keroji and Yesaji the Swami was asked to give decision. Yesaji was convicted and a confession was demanded from him in writing. Yesaji's brothers Girja and Mhaloji Malai harassed Keroji's father-in-law. The Swami supported Yesaji. Viroobai had to warn the Swami

1. PBCL 263

2. DCHM 20/195

3. Ibid 20/196

for interfering in this matter.¹ The Swami became so nervous that he wrote to Viroobai, "As you wish to do good to Keroji and harm me, please send Keroji to me. I shall hand over everything to him and will take your leave."² To Shahu he complained against the Patil because the latter demanded papers by which the Swami got the fine ~~of~~ of his servants cancelled from the Chhatrapati. The Patil refused to cooperate with the Swami's revenue officers (kamavisdars) and clerks. The Patil of Virmade drove away the Swami's clerk Antaji. Antaji requested the Patil to allow him to stay a week more as his wife's delivery was near at hand. The Patil refused to allow him. When Antaji went to Anewadi and stayed at Mangoji's place, the Patil even drove him away from there. He drove ^{the} Swami's servants kept on his farm also. The Swami's servant Nimbaji who watched and watered the mango trees was threatened by the Patil, "Hereafter mangoes should not be touched. Bring back the money you have collected from the villagers from the Swami." The Patil demanded from the Swami Rs.350 collected by him since the village was granted to him. The Swami's servant ran away with fear.³ The Swami therefore requested Shahu to either take back or

1. PBCL 111, DCHM 29/198,199.

2. DCHM 20/857, 196.

3. R.III 51.

exchange this village for another one. Shahu agreed to take the Patil to task.¹ It is surprising that the Swami quarreled with the Patil of Malshiras also.² One - example of the Swami's maltreatment to the Patil of Virmade is worth noting here. In his dispute with Sambhaji Patil of Virmade the Swami one day, through his servants broke pitchers of pickles, scattered the grain, destroyed the valuables, took away pots containing molasses and pulling down his house got the site ploughed by oxen. Viroobai therefore warned the Swami when she heard of this high handedness. "A saintly person like you should not fall so low." The Swami asked her to do as Sambhaji desired. He even suggested her to hand over the village to Sambhaji.³ The action of the Swami at Virmade does not look to be that of a great saint of Maharashtra but as of a rustic peasant. It has already been seen that Viroobai was the first from Shahu's family to contact the Swami.⁴ Since then till her end in 1740 she was dearer to him than others. But she too did not overlook the Swami's misbehaviour which has already been seen in her warnings to him. It appears that the Swami like other persons/^{of his kind} had closer contact and more

1. PBCL 148, 3, 268, 287.

2. R.III 51.

3. DCHM 20/1070.

4. Bmdr 1 p.124.

influence on the women folk. There was a give and take between the Swami and the Queens. They sent him rich cloth sweets, cows; arranged for his Samadhi-Visarjan in the month of Bhadrapada by sending a palanquin and robes of honour to him.¹ He had advanced a loan of Rs.1 lac to Queen Sagunabai.² He regarded the Queens as his daughters.³ These young queens of Shahu had no son for a long time. They therefore yearned for having one. So to Queen Sakwarbai the Swami gave some spell (mantra) the chanting of which he told her would give her a son. Once he ministered some mixture to Queen Sagunabai. " Every morning after mouth wash," wrote the Swami, " mix this mixture with Raipuri sugar and take it daily for twenty-one days. No diet is necessary. God will bestow a son upon you. Don't let anybody know this. If you have faith, you are sure to get a son. The sage Rishyashringa had given - similar rice-balls to Dasharatha's queens Kausalya, Sumitra and Kaikai. They consumed it credulously and they got sons Believe in me and you too will also get a son."⁴ The Swami's mixture unfortunately seems to have ^{had} no effect to judge from the result.

1. PBCL 16

2. R.III 37

3. SKBC p.21. DCHM 20/184.

4. PBCL 258, 260.

Many times the Swami staked his honour for trifles with a view to increase his self-importance. In the dispute between the villages Nimb and Anewadi the Swami went to the border between these two villages and sat there for nine days. Viroobai asked him not to bother about that dispute.¹

To get things done according to his wishes, the Swami many times resorted to fasting (not taking even cow's urine which was his daily routine) or leaving the place suddenly and going to some unknown place. Shahu is seen in one of his letters appealing to the Swami to take cow's urine. In another letter Shahu is requesting the Swami to come back to Dhavadshi when the latter had left in an anger.²

With a view to display his versatility the Swami posed to the queens as if he was an important person in the current politics. On the eve of Janjira war he wrote to Queen Sakwarbai that the English, the Portuguese and the Sawants of Wadi were in his favour and could give their navies at his disposal; as such it was quite easy for - him to get the forts Anjanwel and Govalkot from the Siddi

1. DCHM 20/202.

The Bakhar states that Shahu personally came to the border and carried the Swami in a palanquin which does not appear to be true.

2 R.III 19,25.

at any time. He further asked her when he should secure those forts for the King. As a matter of fact the Swami should have consulted either Bajirao or the Chhatrapati for this plan. But not being confident of his suggestion being paid any attention to the Swami tried to carry it to them through the medium of this queen. The Swami was under the impression that the English were his friends on account of the casual visit of one or two Englishmen to him. The amateur statesman inferred from this casual event that the English would listen to his word. The Swami mentioned this to the Queen once or twice.¹ The Queen asked the Swami to do the needful and exert his influence for stopping the English help to the Siddi. But the Swami repeated the suggestion to the Queen once more. The Queen therefore gave a sharp and cutting reply to the Swami which shows his position in the contemporary politics. She wrote, "These political matters are not hatched in the Queens' apartments of the palace. If you are so much esteemed by them please ask their responsible ambassadors to negotiate with the Raja. (It is really surprising) the Swami had never conceived these matters before. Womenfolk like ourselves know nothing of politics. If you are bent upon doing something in the matter, it is better to approach the Raja who

1. PBCL 9, 10.

is the proper person."¹ The Swami, however, was used to such expostulations and never ceased in meddling in politics. Many other instances could be found when the Swami was asked to mind his own business by the Queens. The Swami's main object of keeping the contact with the Queens was to get his demands of material things satisfied. He, therefore, many times showed them that he was very familiar to them as if he was a member of the royal family. He advised them, " Do not quarrel with the Chhatrapati. If you will quarrel I shall leave this country and throw cow's urine upon you. If you will stop quarreling with the Raja, the whole world will be happy. You have worshipped the feet of the great Rishi (i.e. himself). Whatever meal you will be preparing for the Raja will be as sweet as nector to him. And if there will be discord between you and the Raja, then even a morsel of gold given by you, he will feel as poison."² Presuming that it would be easier to secure an inam village for himself through the Queen, the Swami once asked Queen Sakwarbai why she did not grant the village Pangare to him. The Queen humbly pointed out to him that angel-like saints like him should not interfere in such political matters. She meant thereby that granting the village was not in her power but was vested in the office of the king.³ The Swami's demand for pastures for his

1. PBCL 90

2. Ibid 258

3. Ibid 102.

cattle belonging to her was refused by her. A similar request for the village Ghargaon belonging to the Queen was also turned down by her.¹ Queen Sakwarbai sent Hasa blacksmith to the Swami for his dispute. Instead of giving him justice, the Swami chained him. The Queen disapproved this and ordered the Swami to release Hasa. The Swami's request for a permission to build a bridge over Nira was refused by the Chhatrapati.² Viroobai who showed high regard for the Swami all along, many times disapproved the Swami's meddling. As her relations with Nimbalkars of Phaltan were not good, she refused to grant the village in the Phaltan state demanded by the Swami.³ In connection with a case of theft at Malshiras, Fatesing had taken Rs.50/- as fine from the Berad of Malshiras who was convicted of the crime of theft. The Swami made attempts to recover the amount through Viroobai's influence. She wrote that the amount would not be returned and that the Swami should not make a mention of it again.⁴ After her death in 1740 the Swami appears to be writing ill about Viroobai.⁵ This shows the Swami's way of life. After having taken all the advantage of the person while he lived the Swami had no compunction of mind to pass unkind remarks after his death.

1. PBCL 94,95.

2. Ibid 262, DCHM 20/197, PBCL 91.

3. DCHM 20/113

4. R.III 17

5. PBCL 322.

Chhatrapati Shahu was fond of horses and loved gardening. The Swami had a common cause with the King in this respect. In their first meeting at Dhavadshi, the King presented him one Turkish horse. Whenever the Swami demanded the king sent him his horses. On one occasion, one horse presented by the King to the Swami named Ratan died. He was a favourite of the Swami. The Swami, therefore, asked another horse from the Chhatrapati.¹ Many times the Swami sent cactus pods (ketki) and pomegranates to Shahu because the latter loved them.² The Swami's servants were familiar to the King's family. We find Shahu enquiring after their health.³

Few letters of the Swami to Prince Fatesing are extant. Fatesing sent him palanquins and cows. The Swami warned him to be careful against Babuji Naik who from the point of view of the Swami was a great sinner.³

When his end was drawing near, the Swami expressed anxiety for his succession. Shahu assured him that -- Jaggannathpant Bhagwat, who was reared by the Swami as his son would be respected by all as their Guru and that the vatan will be continued in his family by him and his successors.⁴

1. DCHM 20/1036, PBCL 6.

2. Ibid 20/986, 980.

3. PBCL 12, DCHM 20/953, PBCL 300.

4. PBCL 5.

It is very doubtful whether the Swami really had any real affection for Shahu. Though outwardly he wrote to Sambhaji Angre that the Chhatrapati's devotion for him was well known to all, we find him instructing his revenue officer to drive out Shahu's men if they would come to collect money.¹ He once wrote to Deorao Meghashyam Lapate that the king appears to have been tired of giving him money.² The Swami is seen passing a bad remark about the Chhatrapati in one of his letters to Queen Sakwarbai. He writes, " When I was not well and had become serious you sent the King to me and taking me to Satara cured me. Your husband (i.e. the Chhatrapati) otherwise cares very little for me. We have got no shame that is why we are staying in this kingdom inspite of gross negligence." He is once said to have remarked that the king and the Queen would be of no avail to him in the heaven.³ Shahu on the other hand had respect for the Swami as he had for other saints and fakirs. He appreciated his vanamahotsava and building activity but disliked his pecuniary affairs, curses and quarrelsome nature.⁴ Even after his death Shahu did not like anybody disrespecting the Swami. He took Tulaji Angre to task for

1. PBCL 310. R.III 39.

2. ~~PBCL 257~~. DCHM 20/930

3. PBCL 257. SKBC p.25

4. SKBC p.34. PBCL 1.

installing one Brahmin at Parshuram. From Shahu's point of view places where saints like the Swami resided, were holy places of pilgrimage. Shahu did not regard the Swami as a common man.¹

Many critics have misunderstood the relations between Shahu and the Swami. It is no doubt Shahu revered him as a religious preceptor. We do not, however, find a single instance of Shahu discussing political matters with the Swami. Shahu was religious minded. He had granted villages to several saints, some of whom were Brahmins, some were even Mohammedans. He took blessings of Kacheswar Baba Brahme at Chakan.² People called him Rajguru also. From Shahu's point of view Brahmendra Swami might have been one of the saints he had come in contact with. Shahu granted 6 villages to Kacheswar Baba's son, Kalyan Gosavi, the Deo of Chinchwad, Sayyad Attavala Shakarkoti Sumergiri Gosavi were granted inams by Shahu. One Purnanand Swami of Nasik was also given an inam.³

Tafabai is seldom seen writing to the Swami. Only in one letter that is extant she had asked for some money and clothes from the Swami.⁴ Shahu's cousin Sambhaji occasionally wrote to the Swami. When the Swami's villages

1. SKBC p.31. PBC p.129.

2. SMR CSPBV p.42

3. Parasnis, Itihasa Sangraha Peshwe Daftaratil Sanada Patranchi Mahiti 1917 pp.237-258, SPD 30/214.

4. PBCL 17.

were disturbed by the Pratinidhi of Vishalgad he lodged a complaint with Sambhaji. Sambhaji assured him to remove the grievance and instructed Krishnaji Parshuram accordingly.¹ We find the Swami once requesting Sambhaji to arrange for the despatch of mail from the Nizam to the Siddi through his territory thus helping the enemy of Bajirao and Shahu. This action of the Swami is highly censurable. The Swami's meddling is illustrated in another letter of Sambhaji to him. The village Natonde belonged to one Gunaji Khanwelkar. The Swami's servants collected dues thinking that the village belonged to them. Sambhaji wrote to the Swami " When Mahalunge was granted to you this place was excluded. Gunajirao is an old servant of this state. You should not disturb his vatan. The money collected should immediately be returned to him.

1. DCHM 20/997

2. Ibid 20/995, 996.

ii) The Peshwas.

Among the pairs of Gurus and their devotees which history records, Brahmendra Swami and his disciple Peshwa Bajirao I are worth noting. It appears Bajirao revered the Swami because his parents respected him. Time and again the Swami reminded Bajirao, Chimaji, Sadashivrao Bhau and Nana Sahib how sincere and devout was Nana alias Balaji Vishwanath.¹ He insisted on them that God (i.e. the Swami) had been helping their prosperity since the days of Balaji Vishwanath.² We know very little about the relations between the Swami and Balaji Vishwanath. The Swami ~~that~~ ^{that} boasted/Balaji's success against Damaji Thorat, his departure to Delhi and union with the Sayyads was all due to his blessings.³ The Swami many times felt that Balaji would be reborn again to fulfil his unfinished task. Radhabai, the wife of Balaji Vishwanath, is seen writing occasionally to the Swami.

"Bless my sons day and night, and see that they emerge ~~out~~ triumphant in their struggle with their enemies", Radhabai told the Swami. She appears many times to be sending the letters of her sons to the Swami for information and for perusal. Once Chimaji and Bajirao had arranged to give 20 khandies of salt from Penn to the Swami. But the subordinate officers meddled and handed over only 10 khandies to the Swami.

1 PBCL 283.

2 D. 12/1049 20/869

3 SPD 9/22

The Swami lodged a complaint to Radhabai to warn those officers which she attended^{to} and took necessary action. In the last days of Chimaji, Radhabai kept the Swami informed about his health.

Radhabai was a pious and credulous lady. She had implicit faith in the Swami and expected that he should bless her sons, "sow good seeds so that the tree might bear fruit."¹

In order that Nanasaheb Peshwa should be successful against the Nizam the Swami made a vow of three Maharudras to the shrine of Bhuleshwar. He was to incur the expenditure of two Maharudras and he asked the Peshwa to spend for the remaining one. The Swami ^wrote to Sadashivrao Bhau that if Radhabai would give the expenditure of one Maharudra, well and good. If not, he would shake the dust of his feet. He would himself spend for the three Maharudras, and give the religious merit so acquired to the Peshwa. How was it, asked the Swami to Bhau, that Radhabai did not understand that every year the fruit of the Swami's annual penance (Samadhi) was dedicated to their cause. He further asked why she was paying no attention to this ?²

1 PBCL 20, 21, 22, 23, 25, 255.

2 IBID 291

an

The Swami had/intense affection for the Peshwa's family. He proudly reminded all that his wealth and 'tapa' were harnessed for their family, the result of which was the success achieved by Bajirao and Chimaji¹. The Swami was so intimate with the Peshwas' family that we find him many times asking them to carry out his petty things such as purchasing of pearls, collecting his dues from his debtors, giving appointments to his nominees, supplying clothes^{1a} and servants. Bajirao and Chimaji Appa many times asked for necessary articles such as honey and leaches from the Swami². Chimaji even sometimes paid the servants of the Swami and supervised his building works³. The Swami advanced loans to the Peshwas, the interest of which sometimes is seen rising to Rs. 8100 per year⁴. The holy Sesamum of Makar Sankrant and clothes were exchanged between the Peshwas and the Swami. We find the Swami once sending clothes to Kashibai, Raghunathrao, Janardanpant and Nanasaheb.⁵

1 PBCL 281

1a SPY 32. DCHM 20/34, 35, 39, 989

2 IBID 20/37,451 SPD 9/22

3 & 4 PBCL 273 and PBCL 81

5 DCHM 20/750, PBCL 291

Bajirao and Chimaji were the most trusted disciples of the Swami.¹ Bajirao was always hard up. Whenever the Swami reminded him of his dues Bajirao wrote long and apologetic letters to the Swami.² The Swami regarded these two brothers as the mythological brothers Rama and Laxman. Day and night the Swami wished success for these brothers, which he thought, would automatically spread his fame.³

It is said that once Chimaji put the whole of their valuables before the Swami at Poona. But he returned it generously.⁴ The Swami proudly told all that both the brothers told him that whatever wealth they possessed belonged to him (i.e. the Swami). "They are so faithful" write^s the Swami "that if I ask them to give their lives for me, they will promptly comply with."⁵ The Swami always asked that they should inform him about every activity of ^{they would undertake} ~~theirs~~ "I belong to your family" he once wrote, "why then are you not writing me? I have got no other friend nearer than you."⁶

1. DCHM 12/1029
2. PBCI/30, 31, 32
3. Ibid 275.
4. Ibid 148
5. Ibid 310
6. DCHM 20/451

It appears that once Shahu was displeased with Bajirao. The Swami advised him not to yield easily to the Chhatrapati.¹

Sometimes the Swami got angry with Bajirao. Once he told Bajirao, "I have got no money. None should borrow from me." His usual threat of leaving the place and going - somewhere else was also sometimes pronounced, to secure favours from Bajirao.² The Swami once was so much cross with Bajirao that he refused to accept the clothes of honour sent by Bajirao at the time of his Samadhi. But Shahu consoled him and brought about the conciliation.³ The deaths of Bajirao and Chimaji Appa in 1740 were terrible blows to him. He was much grieved and even contemplated suicide.⁴

Next to Bajirao and Chimaji we find the Swami corresponding with Bhau aged 14 years. Raghunathrao, a boy of ten years, also writes occasionally to the Swami.⁵ The Swami however felt the difference between the behaviour of Nanasaheb Peshwa and that of his parents. He reminded Nanasaheb and Sadoba that they were not as sincere as their parents were.⁶ Nanasaheb was not as insincere as the Swami thought him to be. But he was not devoted to him.⁷ *

1. SPD 9/22

5. PBCL 85

2. PBCL 269, 272.

6. Ibid 292.

3. R.III 340.

7. DCHM 20/988,989

4. PBCL 141.

* The Swami had no part in the Bassein campaign except occasional blessings to Chimaji.

iii) Nobility.

When the Swami was in the Konkan he appears to have been acquainted with the Maratha noblemen in that region. Appaji Angre corresponded with the ministers of Sawantwadi state. The Swami was friendly with Appaji Angre. It is likely that the Swami was also acquainted with the chiefs of Sawantwadi.¹ The Swami was friendly with the Mohites and Shirkes. Kanhoji Shirke Shahu's father-in-law was honoured by the Swami as king and he is seen requesting the Queen to favour Kanhoji. Kanhoji confided ^{with} the Swami even secret matters.² The Swami regarded his friendship with Pilaji Jadhav of two births - one in the Konkan and the other on the Desha. The Swami marked Pilaji's progress since Balaji Vishwanath and was jealous of his enormous wealth of two crores. In a letter to Manaji the Swami calls Pilaji, an imposter. The mutual taunts in their correspondence are worth noting. Once the Swami wrote, "It is God who gives the money and it is God who asks for it." He further wrote, "I know a little, you are my mate of two births," Pilaji returned, "God himself knows whether he knows much or little. A devotee is not a mate of one birth alone. God and the devotee are from the beginning of the world." Pilaji's mother was a credulous woman and regarded the Swami as guru and often corresponded with him.³

1. Pingulkar A History of Sawantwadi State Letters 60,61.

2. PBCL 212.

3. Ibid 181, 183, 301.

It appears that the Swami was familiar with the sardars who were partisans of Tarabai. The name of Damaji Thorat occurs in his correspondence. After his death the Swami insisted on Peshwa Bajirao and Chimaji Appa to look after Damaji's wife Radhubai and his son Mansing. Udaji Chavan and Ghorpade were also well acquainted with the Swami.¹ Chimaji Damodar Moghe was familiar with the family of the Peshwas and also with the Swami. Only one letter of Chimnaji is available ^{to} ~~with~~ us which gives the news of the Nizam's camp in Poona in 1728.²

Peshwa's sardars owed double allegiance to the Swami, as the Swami was respected by both the Peshwa and the Chhatrapati. Malharrao Holkar and Ranoji Shinde occasionally wrote to the Swami. As usual the Swami secured clothes, cattle and money from them. Malharrao believed that the marriages in his family were due to the Swami's grace. His wife Gautamabai, therefore, sent clothes and pearls to the Swami. How the Swami praised Malharrao deserves mention. He writes, "You are my most intimate devotee. Unfortunately we have been separated. I told your wife that I would take anything but wealth. You have kept me away but I have not left you."³

Peshwa's deputies in Shahu's court at Satara were the

1. R.III 175, PECL

2. Ibid 15.

3. PECL 299.

Purandares. Ambaji Trimbak, Mahadaji Ambaji and Malhar Tukadeo wrote many letters to the Swami. As they were very near Dhavadshi and everything passed to and from the Swami to the Peshwas through them, they were in constant touch with the Swami. Malhar Tukdeo appears to be more friendly with the Swami, than other members of the Purandare family. The Purandares occasionally kept the Swami informed of the Peshwa brothers' activities.¹

Peshwa's subhedars in the Konkan, Shankaraji Keshav Phadke and Ramaji Mahadeo Biwalkar were also kept in touch by the Swami. Shankaraji secured rich clothes for the Swami from Bombay and Ramaji Mahadeo sent thousands of cocoanuts to him whenever he demanded them.²

Bapuji Sripat Chitrao, Peshwa's commandant of the Fort Purandar was writing many letters to the Swami. The Swami regarded the Peshwa's fort as his own and sent his debtors as prisoners to this fort. The kind of treatment to be given to these prisoners is also instructed by the Swami.³ As Purandar was very near Pimpri the Swami ordered Bapuji Sripat to send him a palanquin or a camel to carry him to Dhavadshi. Whenever there was a 'samaradhana' at the Swami's place at Bhuleshwar or Dhavadshi, Bapuji sent maunds of curds and milk. From one of Bapuji's letters it

1. PBCL 175, 176, 299.

2. DCHM 20/1023, 1025.

3. Ibid 20/629, 631, 633, 649.

is seen that once Bapuji failed to keep his appointment with the Swami for which the Swami wrote to him, " You have not deceived me so far. But today I have seen that you write one thing and do another." Poor Bapuji had to apologise to the Swami for his mistake.¹

Peshwa's karbhari (secretary) Jivaji Krishna Deorukhe also is seen transacting business with the Swami, on behalf of the Peshwa. On the occasion Jivaji had to sustain the wrath of the Swami for backing and prohibiting one of the Swami's debtors from payment. The Swami ordered Chimaji to take Jivaji to task and even expressed that he would burn Jivaji's house if he would disobey him.² Jivaji Krishna's family later appears to have been imprisoned on the fort Purandar perhaps by the order of the Swami.³

Angre's sardars Raghunath Hari Gupte and Bakaji Naik Mahadik were in close contact with the Swami. Raghunath Hari seems to have borrowed some money from the Swami. - Bakaji was usually at Suvarnadurga and whatever goods were received by him from Kolaba were despatched by him to the Swami. We find him sending mangoes, jackfruit, tiger-skins, rice ghee etc. to the Swami. Bakaji was a brave soldier and the Swami proudly called him Hanuman and congratulated him when he repulsed the Siddi's attack on Parshuram in the Janjira

1. DCHM 20/626

2. Ibid 20/122

3. PBCL 145, 152.

war.¹ Rajwade regards Raghunath Hari and Bakaji as the agents of the Swami under the Angres who fanned the mutual rivalry of the Angre brothers. After all they were servants. They might have taken sides but they do not appear to be agents of the Swami.² Bakaji appears to be jealous of Sayaji Kanoje who was shown more favour by the Swami.³

When the Swami was at Parshuram and even after coming to Dhavadshi he had made Rasalgad fort his deposit house. The commandants of this fort, Dharoji and Sambhaji Shinde and Tanaji Naik Chalke were in frequent correspondence with the Swami. About fifty letters of Sambhaji Shinde to the Swami are extant. While leaving Parshuram the Swami had kept his papers, treasure and money on the fort Rasalgad. The Swami despatched his letters and goods to his dependents Angres and the Siddis through Sambhaji. Weapons, jackfruit and labourers were secured by the Swami from Sambhaji. Sambhaji too received several things of necessity from the Swami.⁴ Sambhaji was not only an obedient commandant but a devout devotee of the Swami. He worshipped the Swami's consecrated feet (Padukas) at Rasalgad. His wife Nimbai too sometimes writes to the Swami.⁵ The Swami had entrusted his treasure while

1. R.III 305

2. Ibid Pr.p. 160

3. DCHM 12/337 A

4. Ibid 20/1057, 1063.

5. Ibid 532, 533.

leaving Parshuram to Sambhaji. Whenever he needed anything from it he asked Sambhaji to send the same. Sambhaji was from the Swami's point of view a faithful servant. In 1734 we find Sambhaji's successor Tanaji Naik Chalke returning the following treasure to the Swami:-

Net Rs.	6615	Gold bracelet weighing $\frac{1}{2}$ seer and
Mohors	156	some brass and copper utensils.
Hons	21	
Putalis	57	

Whenever the Swami required tigerskins or elk-shoes he asked them from Sambhaji.¹

Next to the Angres Pawars were very familiar with the Swami. Bubaji's sons Udaji, Anandrao and Anandrao's son Yeshwantrao, and Maloji and Jagjivan Pawar were all very intimate with the Swami. Jagjivan Pawar was once taken to task for drunkenness, and for appropriating his mother's wealth. Maloji believed his daughter and son were born through the blessings of the Swami. Khanderao Dabhade objected to his daughter's marriage with Pilaji Gaikwad's son because Pilaji had an inferior status being a kunbee by caste. But Pilaji offered to give an elephant loaded with wealth to the Swami and immediately the Swami brought about the marriage. This

1. It is surprising to note that Sardesai's Historical Genealogies totally overlooks Maloji Pawar an important person in the Pawar family.

example illustrates the Swami's main object of earning money by bringing about matrimonial settlements. Comparing Udaji Pawar to Arjuna, the Swami highly commended his valour in the siege of Raigad in the Janjira War when he killed Siddi Ambar Afwani.¹ The Swami recommended Udaji Pawar to Chimaji and Bajirao. Yeshwantrao Pawar had borrowed Rs.10,000 from the Swami and sent him several things. He many times got fed up of the Swami's reminders for money. Once when the Swami pressed him for money, he had to borrow from one Savkar from Nasik for the Swami's payment.² It is said Yeshwantrao was a very debaucherous man. But what has a savkar to do with the debtor's character?³

It has already been seen that the Swami had very close contact with the Queens. It was natural that he should be well acquainted with the officers in the royal retinue. Mahadaji Salonkhe, Devrao Meghashyam Lapate, Shahu's bastard Yesaji Bhonsale and Viroobai's foster-brother Basvantrao Khoja are seen corresponding with the Swami. For getting money from Viroobai the Swami praised Basappa that he was a great pious and meritorious person in the last birth; that was why he was wealthy. But this praise was of no avail because Viroobai and the Chhatrapati did not sanction the money. Yesaji is addressed by the Swami as 'Chiranjeev'.

1. DCHM 20/635, 641, 938.

2. Ibid 20/572, R.III 45.

3. R.III 46.

The Swami secured Mouje Rile tarf Shirale for the maintenance of a palanquin, as grant from Yesaji.¹

Raghuji Bhonsale is also seen paying compliments to the Swami. The Swami proudly wrote to Kashibai, Raghuji's mother that Raghuji's grandfather Bapuji and uncle Santaji were released by him from the Siddi's confinement through the efforts of Balaji Vishwanath, though Ramaji Kolhatkar also takes the credit of Bapuji and Santaji's release upon himself. Kashibai devoutly believed that Raghuji's prosperity was due to the Swami's good wishes.²

From the Nimbalkar family of Phaltan we find Janoji Mudhoji Sagunabai and Rajasbai writing to the Swami. Janoji regarded the Swami as Rama and once sent him four cows. Mudhoji granted the village Raodi and requested him to treat it as annuity. It appears the Swami had a quarrel with the Patil of Raodi also. Because Mudhoji writes to him, "Please try to cooperate with the Patil and carry on the harvest of the village."³ From Rajasbai's letter to the Swami it appears that the Swami conveyed certain information in a code to his favourites for punishing his enemies.⁴

Though outwardly the Swami kept up relations with all the sardars, he was genuinely the partisan of the Peshwa. Parasnis is of the opinion that "As the Sardars found that the Swami was

1. PBCL 262, 350, 15; DCHM 20/197, 20/949.

2. Ibid 296, 297, SAP 434.

3. Ibid 198, 200; DCHM 20/588.

4. PBC p.108

capable of getting done anything from the Chhatrapati they approached the Chhatrapati through the Swami. To remove the displeasure of the Chhatrapati by diplomatic means or to take counsel in political matters or to recommend some one to the Chhatrapati the Swami became an excellent medium for the Sardars.

As the Swami was unselfish, frank and a benefactor of the Swarajya he had a great influence upon Shahu. Devout persons aspired the Swami's favour for both spiritual and temporal matters. The result was the expansion of the Maratha empire."¹

Parasnis' remark is only half truth. It was true the Swami was a medium and his favour was demanded in spiritual and temporal matters. It is however ^{not true} ~~anything but to say~~ ^{the} truth that the Maratha empire expanded as a result of Swami's activities. The other ministers from Shahu's court showed only outward courtsey and respect to the Swami, because he was in good books with the powerful Peshwa and the Chhatrapati. Srinivasrao Pratinidhi was the leader of the opposition to the Peshwa. He was a religious man. Still he was not on good terms with the Swami. His men collected Chavanpatti & Inampatti in the Swami's villages for which the Swami had to complain to the Chhatrapati.² The main reason was Sripatrao was under no obligation of the Swami.³ Yamaji Shivdeo, the deputy of the Pratinidhi had to deal with the Swami in many ways. His sphere of activity extended to Konkan also. The Swami had to beg of him the permit for his bullocks carrying

1. PBC p.37

2. R.III 11.

3. Satarchya Pratinidhi Gharanyacha Itihasa pp.150.

goods from the Konkan. Many times the Swami reproached him but shrewdly praised him for getting his things done.¹

Bajirao did not trust other ministers at Satara. He once remarked to the Swami, "I don't wish to go to Satara. What can I do there? All the ministers will suppress me and do their business." The Swami called them sinners and villains of Satara and instigated Bajirao that they were bent upon ruining him.² The Swami tried to impress on others that all the ministers respected him. It was however far from truth. Naro Shankar Sachiv, it is known granted the village Malshiras to the Swami. Parasnis has praised him. But the Swami had brought pressure on the Sachiv from different sources. He pressed on Udaji Pawar to make efforts for it.³ The real situation behind the grant of the village could be seen from the Sachiv's letter to Bapuji Ganesh Tambe, "It was stipulated between us that you should make no mention of the three hundred Rupees given by you. Still the Gosavi misrepresented the matter to the king and is demanding the money. If you wished to betray me why did you pay me the money? We gave the titles of the village because you paid us. You will now have to pay the money again."⁴ The Sachiv's contemptuous term 'Gosavi' like that of Siddi Sad must be noted here. Moreover the Sachiv is directly charging the Swami for misrepresentation! On the other hand the Swami proudly writes to Chimaji that the Sachiv granted him the village.

1. PBCL 370, 371.

2. Ibid 268, 287.

3. Ibid 305.

4. DCHM 20/358.

It can easily be seen that the Swami is not writing the truth. The letter throws a new light on the Swami's securing of the village Malshiras from the Sachiv. The Sachiv, it seems, had bestowed the village but under duress.¹

Whenever the Sardars came to Satara they paid a visit to the Swami for their selfish motives. The Swami, it seems, never missed such an opportunity of sending some fruit as grace to the Sardars. One list of 1728 shows that the Swami had sent jackfruit to Khanderao Dabhade, Udaji Pawar, Maloji Pawar, Pilaji Gaikwad, Kanthaji Kadam and Dewji (Dewalji ?) Somawanshi.²

It is seen that the Swami sometimes praised Khanderao Dabhade and sometimes prejudiced the Peshwa's mind against him. After Trimbakrao's death in the Battle of Dabhai in 1731 the Swami congratulated Bajirao in a letter to Sekhoji Angre saying that 'the world belongs to the victor.' While in one of his letters to Umabai Dabhade, the Swami writes, "Your enemy the Brahmin will soon be destroyed." We very much hope that that 'Brahmin' mentioned by the Swami was not Bajirao! Umabai was one of the dear and near devotees of the Swami. When ever she honoured the Swami he paraded the act before others. It appears the Swami personally went to Talegaon many times as her honourable guest. Umabai appears to be borrowing money

1. PBCL 28

2. DCHM 20/822.

from the Swami.¹ Khanderao's brother Krishnaji Dabhade and his son Somaji Dabhade were well acquainted with the Swami.² Rajwade thinks that the Swami fomented discord between the Dabhade brothers also.

Besides there are letters not very important from Janoji Dhamdhere, Subhanji Naik, Suryawanshi Sarlashkar, Dawalji Somwanshi, Haibatrao Somwanshi, Sultanji and Rambhaji Nimbalkar and Trimbakrao Pethe.³

To conclude it can be said that the Swami corresponded with a good number of Maratha Sardars of his time. Some of these were familiar with the Swami. Many of them sent necessary things through devotion or through diplomacy (to secure some favours!). To some of these the Swami advanced loans also. Nowhere we find the Sardars conferring political matters with the Swami as Parasnis says. It cannot be said that the Swami made attempts to bring them together. We find several examples when the Swami fanned discord, - becoming a partisan of one of the rival groups. He prejudiced the minds of the Peshwas against other ministers and set one Sardar against other.⁴ His contacts with the

1. DCHM 20/451, 938; R.III 249. R.III Pr. p. 187.

2. PBCL 304.

3. Ibid 206, 209, 210.

4. Ibid 326, 268, DCHM 20/451, 1034.

rivals of the Peshwa and the Chhatrapati such as Udaji Chavan, the Thorats were only from selfish and opportunist point of view. He had no sense of the unity of the Maratha nation against the Moslims. On the contrary he praised Aurangzeb's rule and criticised Shahu's state.² Rambhaji and Sultaji Nimbalkar, Chandrasen Gaikwad etc. went over to the Nizam and still could live comfortably was a commendable act from the point of view of the Swami.³ It is unjust therefore to impute noble motives upon the Swami.

It is very interesting to note that some important contemporary personalities kept themselves aloof from the Swami. It was true some of them were inimical to him. Babuji Naik Baramatkar and Chandrasen Jadhav belonged to this group. One letter of Gangadhar Yeshwant (Chandrachud) is extant. There is one more letter of one Govind Khanderao.⁴ Whether he is Chitnis we cannot say. The Chitnis family, Govind Hafi Patwardhan, Sakharam Bapu Bokil the Bhanus these sardars do not at all seem to be writing to the Swami. It appears Chandrasen Jadhav & Sidoji Nimbalkar very seldom paid a visit to the Swami. Once when they paid the visit the Swami in one of his letters, instructs his clerk to get the information with what intention they came to Dhavadshi.⁵ Many other Sardars also remained away from the Swami.

1. R.III 176

2. PBCL 280

3. Ibid 304

4. DCHM 20/546,696.

iv) Dependents.a) Clerks.

A few years after his revelation at Parshuram, the Swami began to collect a band of dependents around him. With the grant of the village Pedhe and Ambdas from the Siddi in 1708 the Swami secured one efficient clerk from the Siddi whose name was Bapujipant Tambe.¹ Bapuji's sister Radhabai Bhagwat was the wife of Krishnaji Ballal, Kulkarni of Mouje Sonavde taluke Sangameshwar.² Chimaji was suffering from a severe stomach-ache for which his mother worshipped the deity of Devrukh which advised her to go to Parshuram. Both Radhabai and Chimnajipant devoutly served and worshipped the Swami who it is said, relieved Chimnaji from the ailment of his stomach. Chimnaji - gradually won the favour of the Swami who afterwards made him his disciple.³ For the repairs of the Parshuram temple the Swami ordered Chimnaji to bring the mortar from fort Mahipatgad, which it was said was lying there since the days of the great Shivaji. Chimnajipant was allotted the work of the treasurer with 4 Rs. per month and

1. SKBC p.7

2. Parasnis wrongly states the name of the Taluka as Sangamner, which is not in the Konkan but in the Nagar District on the Desha.

3. PBC pp. 11-12.

Bapujipant that of the accountant (phadnis) on Rs. 5 per month. Chimnaji was married to the daughter of one Dhondopant Sapre. Chimnaji's cousins Sambhajipant and Antajipant were also employed by the Swami when he secured the villages on the Desha. Bapuji's cousin Dhondopant Tambe was brought from Kalyan & was given the work of the secretary on Rs.4 p.m. The management of the Swami's estate at Parshuram and later at Dhavadshi was entrusted to x these clerks. The Swami cared so much for them as if they were members of his family and regarded them almost like his own soul.¹ He treated them equally and always addressed them jointly.²

When the Swami secured Anewadi, Virmade and Dhavadshi from the Chhatrapati in 1721, he sent two of his clerks ahead to manage these villages. Local men also were appointed.³ The other clerks were sent in 1727 after Siddi Sad's raid on Parshuram. The family priests of Tambe and Bhagwats, Nawathe, Rambhat Anturkar, Moghe and the servants also accompanied the clerks.

Chimnajipant, Bapujipant and Dhondopant were always addressed by the Swami as ' Trivarga' (Trio). As the trio

1. R.III 114

2. Ibid.

3. PBC p. 19

hailed from the Konkan they always were eager to return to their native place. The Swami's one and the only anxiety was to make them stay on the Desha which he accomplished by two means. He continuously wrote them letters, and satisfied their material needs. Rice, sugar, jaggery honey, utensils rafters every thing they needed was supplied to and equally divided between the three by the Swami!¹ Even then the clerks many times pined for their homes in the Konkan. The Swami therefore had a recourse to threats and oaths. Binding them by an oath he wrote to Dhondopant, " You, Radha and Bapu should not think of coming down to the Konkan. " The Swami's practical hints given to his clerks make us think whether these are given by a sanyasin or a practical Grihastha. He asked them to make a survey of lands at Dhavadshi and Virmade. He wrote to Dhondopant, " I have sent back your men to you. Catch hold of the wethas (forced labourers) from Anewadi, Virmade and Dhavadshi and build your houses and live comfortably. Don't worry about anything. Nothing will be wanting for you."² It is not important that Government houses may be built. Collect the 1000 rafters from Morni and Induli and build your homes which might keep your names behind. Look to your own needs."³ In another letter he wrote to the trio, "Sugar

1. R.III 114, 116, 129.

2. Ibid 105.

3. Ibid 118, 119.

has been sent to you. Collect and purchase bundles of dried leaves for the roofs of the houses. Protect the houses from dust and wind. Purchase grapes of Rupee one and distribute them to the three children. For heaven's sake don't send them down to the Konkan. Get prepared two hundred rows of cow dung cakes as fuel." ¹ Three maunds of joggery has been sent to all the three of you. Keep two dogs. I am sending one person as a watchman. " He insisted on them to purchase two guns for self defence.² The Swami then sent Ambaji Ghatge as watchman. He wrote, " Ambaji has been sent to you. He will do the work of watch and ward at night. He is quite clever. Pay him Rs. 4 per month, which may be paid either in cash or in kind. Look after him. Supply him vegetables milk etc. whatever he needs. Give him a wooden cot for sleeping."³ To Ambaji the Swami ordered, " You are appointed at Dhavadshi. Work carefully. Cook yourself or take your meals at Chafi's place. You will get Rs.4 p.m. The Swami's instructions regarding business matters are worth noting here. The clerks had to do a lot of correspondence for the Swami. Letters to different sardars, to the Siddis of Rajpuri, Anjanwel and Govalkot were written and sometimes personally taken by the clerks. The Swami wrote to Chimnajipant,

1. R.III 120.

2. Ibid 21

3. DCHM 20/847

"Send me immediately the gist of the Sarkhel's letter sent to you. Keep a night watchman for our vada. Don't be lazy. Make the people work. If nothing will be done by the potters of Deorukh and Lonje in respect of Lakhmoji Sutar, I shall punish them through Baburao (Vaidya?) at Ratnagiri. I shall send Deoji Somavanshi's letter which should be handed over to Jivaji Krishna. If Kharaksing will bring the horse from Maloji, bring it to me. Let me know if you have received the rupees from Krishnaji; Pawar or not. I have sent 700 betel-nut leaves. Be careful." In another letter to the 'trio' the Swami informs, " Pay Rs.2 each to the new servants, and give them 2½ seers of grain. If you have finished with the workers from Gothna, please send them back. Jotyaji is appointed in that party."¹ To tempt the clerks the Swami even many times distributed money to them as present. Once he gave Rs.15 each to Bapuji and Dhondopant and Rs.20 to Chimnajipant.² Chimnaji's mother wrote him again and again to come to his home in the Konkan. Chimnaji was wavering. The Swami wrote, "Inspite of my efforts you are still thinking of Konkan! Mind well, this place(Parshuram) is haunted; and life here is risky. All my endeavours moreover, in keeping you on the Desha will be futile."³

1. DCHM 20/858, 847, 960, 901.

2. R.III 105, DCHM 20/879.

3. DCHM 20/850, 12/1054.

Along with the yearnings of the clerks for their homes, the Swami had to face one more difficulty. The clerks vied with each other and quarreled among themselves. Bapuji and Dhondopant felt the partiality of the Swami for Chimnajipant. That was true. When the Swami marked this he warned them in his letter to Dhondopant, " Mind well. If you will give differential treatment to Chimnaji you will not get your bread. You and Bapu should regard Chimnaji as myself. Then only your families and progeny will have good days. Let me know if you have any need or difficulty. If anybody will try to poison your ears don't listen to him. You all have the same mother (i.e. the Swami)."¹ The Swami had many times to resort to threat. He wrote, " All of you are cousins and belong to the same caste. Why then are you quarreling amongst yourselves? If I hear that you quarrel again I shall leave this country and go somewhere else."² In another letter the Swami warned them all, " Anybody disobeying Jagannath will be courting my anger."³ The Swami, however, was partial. He had more affection for Chimnajipant than the other two. A story is told that the Swami loved Chimnajipant so much that during their journey from Parshuram to Dhavadshi the Swami personally bore Jagannath the little son of Chimaji on his shoulders for about two miles.⁴

1. R.III 108

2. Ibid 102

3. DCHM 20/843

4. SKBC p. 175

The Swami gave monetary help to his servants and clerks for their marriages and other ceremonies in the house. Bapuji was given a loan of Rs.2000 at the rate of 12½% per annum and Khadoji Rs.25 at the rate of 1½% per month. He gave employments to their relations and even exerted influence to get monetary help from the Peshwa for their ceremonies. To Bapujipant the Swami wrote, " Carry on the thread ceremony of Mahadu's son. I shall send the necessary things."¹

We find the Swami caring for his people as if they were members of one family. Once Bapujipant was having pain in his leg. The Swami consoled him, " I have sent you a horse in order that you may not feel discomfort. You should have engaged a person from Khambetki and come in a litter. I have sent two men from here with a littar(doli). Engage four persons from Khambetki and come here in a litter. You shall be cured after your arrival here."² Chimnaji had some trouble with his hands. The Swami wrote to him, " I am grieved to note your hands are not well. Don't forego your bread and butter. Get some medicine. If you will neglect yourself I shall abandon this place and go to Rameshwar."³

1. R.III 116,89. DCHM 20/590.

2. DCHM 20/908.

3. Ibid 20/883.

Radhabai's distant cousin Trimbak Krishna Moghe¹ and Chimnaji's cousins Antaji and Sambhaji were also employed by the Swami. Trimbakpant was kept at Gothana with a salary of Rs. 4 p.m. Trimbakpant formerly served the Siddi. Sambhaji first remained with the Swami at Parshuram. Antaji was appointed at Ambdas. Both were given Rs. 4 p.m. Antaji was later on transferred to Virmade and Anewadi.² Ganesh Ballal and Venkaji Bhaskar were two more clerks whose names we come across in the correspondence. Both were at Parshuram for some time.

We have already seen how the Swami's Karkhanas - i.e. Building parties had become efficient in their work and were in demand by all.³ But some-times these people - behaved arrogantly. Many times they demanded more rations and if not given, blocked the progress of the Swami's work. The Swami, therefore, had once to refuse the sanction for more rations for the workers of Gothana. "If they demand more, wrote the Swami, "dismiss them". While at other time he had to increase the wages of the workers brought from Nevāsa. The Swami wrote to the trio, "These workers are rogues."

1. PBC pp.11,16. Once Parasnis says that Bapuji was Radhabai's brother and at other place he states that Trimbak Krishna Moghe was also her brother. The fact appears to be that Moghe is a distant cousin of Radhabai.

2. SKBC pp.11,17,27.

3. See Chap. 4(i) .

Had they served sincerely you would have been able to finish the building of your houses by now. Dismiss those who will not obey you."¹ At Tathavada near Phaltan the Swami's men built a well. Some of the workers from the party played mischief with the Brahmin ladies from that place for which the Swami took Ramaji and Sultanbhai to task.²

Chimnajipant Bhagwat died in 1740.³ When Nanasaheb became the Peshwa, the Swami ordered him to give Rs. 200 per annum to Jaggannath Chimnaji who worked at Purandar for sometime. The amount was later on increased by Rs. 100 at Satara. Jagannathpant used to recite with the Swami at Dhavadshi. Jagannathpant was kept at Gothana also for some time.⁴ It was the Swami's desire to nominate Jagannath as his heir to his estate after him. Shahu wrote to him, " Being unhappy you wrote, 'on this earth man's life is - temporary. Why should you worry about your succession ? Jagannath will be our Guru."⁵ To Jagannath he wrote, " I exert so much for you. I treated Chimnaji as my son. Alas! He has left us. This is a mortal world. Man's life here is transitory. You are my son and you are my pupil. Whatever

1. R.III 116,119.

2. DCHM 20/669, 908.

3. PBC p.123.

4. PBCL 156,165; R.III 49,84.

5. Ibid 5.

wealth and villages I have earned, belongs to you. Let it be enjoyed by you and your family. No body will trouble you. Don't worry. Shahu has promised to look after you after my death. One who will harass you will have his family extinct."¹ Queen Sagunabai sanctioned Rs.300 after the Swami's death for the marriage of the daughter of Jagannathpant, and appointed his son Krishnaji Jagannath as 'Surnis' on Rs.500 per annum.²

When the Swami was dying, it was Jagannathpant who cared and nursed him. His mother Gopikabai gave the Swami last cup of whey.³

b) Servants.

The Swami had several servants who worked as messengers and peons and also as watchmen on his building works, and estates. Govind Keshav Nene, Bhikaji Sankpal, Khandoji Salvi, Naroji Juvekar, Lakhmoji Salvi, Kedarji Dongarrao, Kamloji Waghmare, Ambaji Ghatge, Naroji Ghanekar, Nimbaji Toraskar, Bhavoji Havaladar, Lakhmoji Kothiwala, Harji Naik, Somaji Ghanekar, Girjoji, Ramaji Ganesh, and Laxman Ganesh were the names of some of his servants. There was one Mohommedan servant also, named Sultanbhai. Khandoji Salvi

1. R.III 22.

2. DCHM 20/1037, 1045.

3. SKBC p.25

appears to be most trustworthy and an old servant of the Swami. During his early days in the Konkan, when the Swami started for his tour of Bhiksha, Khandoji was the ensign of the Swami.¹ Chhatrapati Shahu, Peshwa and the sardars knew these servants well and exchanged messages to the Swami through them. We find Shahu making enquiry about Khandoji's health.²

However harsh the Swami might have been to these servants he fed them, and in return commanded their allegiance. Once when the Swami was seriously ill, Lakhmoji Salvi made enquiries writing to the Trio, " We are sorry to know that the Swami is not well; You did not write anything about his illness. We have sent Naroji to make enquiries. When the Swami will be hale and hearty we will be happy. Otherwise none will care for us. Employ all the human and superhuman agencies. A feast to the Brahmins and 'anusthanas' will induce God to bring relief to the Swami." ³

The Swami was a strict businessman. He managed temporal i.e. household matters far better than spiritual and political matters. He insisted on his servants for economical expenditure. He writes to Lakhmoji Salvi Havaladar, " Rs. 3,640 have been sent to you. Till Simga (The Saturnalia

1. PBC p. 20

2. PBCL 88,133.

3. DCHM 12/409

of the Hindus -- Spring harvest festival falling on the full-moon day of Falgun, the last Hindu month) you should not demand money. Spend economically. Your expenditure is going beyond bounds. Mind I shall break my head upon you. Don't harass me."¹ All the servants feared the Swami's wrath. Ramaji and Sultanbhai once wrote to Chimnajipant that he should save them from the wrath of the Swami, -- 'because,' they thought, 'he would not hesitate to disgrace us before all. He gets angry without caring to listen to any of our arguments. Bapujipant also is seen fearing the wrath of the Swami because of the death of the Swami's buffalo."² This remark shows that senility was having its effect upon the Swami's later years.

The families of Chimnajipant and Bapujipant are still continuing as the managers of the Swami's estate at Dhavadshi in so far as it continues today. Successors of Khandoji Salvi also are still in Dhavadshi. After the Swami's death Shahu honoured all his dependents including his servants.³ Jagannathpant lived upto the tenure of Madhavrao II and Bapujipant ended his life at the beginning of nineteenth century. Jagannathpant appears to be complaining to -

1. DCHM 20/939.

2. R.III 82, 113.

3. SKBC p.35

Nanasaheb Peshwa and Bhausaheb about the negligence of the Swami's estate after him. The debtors evaded the payments and the men of Swami's karkhanas did not get their wages for months.¹

Some of these servants were mischief-mongers. Mathurabai Angre and Tulaji appear to be complaining against Naroji and one other servant - whose name is not mentioned - who were doing the work of tale-bearing, and poisoning the ears of their master - the Swami² against the members of the Angre family.

c) Maid-servants.

It was a custom among the Maratha nobility of the eighteenth century to keep maid servants in the house. The Swami, though he professed himself a spiritualist, and a life celibate, possessed the paraphernalia of a Maratha nobleman of those days. It was, therefore, natural that he had his maids. The Swami had nearabout twenty maid servants some of whom were at Gothana and some at Dhavadshi. One Champi was at Rasalgad.³ The names of the maids were Sajani, Krishni, Yeshi, Nayani, Radhi (Rahi ?) Godi, Nathi, Gangi,

1. PBC pp. 133-131.

2. R.III 294

3. Ibid 339.

Yashoda, Soni, Laxmi, Manki, Navsi, Nagi,¹ Anandi,² Bali,³ Chaphi and Lingi.⁴ Some of these maids were received by the Swami as presents from Kanhoji and Sekhoji Angre, Queen Sagunabai, Anandrao Pawar, Thorat, Malharrao Holkar and Raghuji Bhonsale. It was all right so far as the Swami received these maids as presents. But the Swami himself is also seen asking maids from Thorats and Shivaji Shankar.⁵

When the buildings at Dhavadshi were completed, rooms were provided for the maids. The exact nature of the work allotted to these maids in the Swami's matha cannot be ascertained from the correspondence. It is not improbable that part of the enormous demands in cash and kind made by the Swami upon his devout devotees was utilised for the welfare of his dependents - the clerks, servants, maids etc. It has been seen ~~once~~ ^{once} that the Swami gave one cow to Krishni and a she-buffalo to Navsi presented to him by Malharrao Holkar.⁶ Anandi was sent to a pilgrimage and given Rs.200

1. PBC p.124

2. PBCL 324, R.III 378.

3. DCHM 12/517

4. Ibid 20/879, 1032.

5. PBCL 207, DCHM 20/925.

6. DCHM 20/904, 12/641 A.

for expenditure.¹

These maids it appears, sometimes created worries for the Swami by their behaviour. Anandi and Radhi ran away to Gothana after a quarrel with the Swami.² Sajani the main-servant presented by Malharrao Holkar became according to the Swami gluttonous, arrogant, and rowdy. The Swami wished to return her to her former owner instructing Ramaji Ganesh to keep her in check.³ About Lingi the Swami wrote that she was a sinner and asked the Queen to keep her away to escape evil.⁴ Once the maids were purchased or presented to the Swami, it was difficult to get them back by their former owners. When Queen Sagunabai once asked for a maid from the Swami, he wrote, " I have sent four men from my staff. You have got the whole world under the sky under your influence. You desire to have maids. You will get hundreds of maids. You should not be in need of anything. Why then/you ^{are} asking for my particular maid? One girl has already been sent to you by me. Treat her carefully. She will serve you. She will not break her promises.⁵ The Swami refused to return the maids demanded by the Queen

1. DCHM 20/1044

2. For details see Chap. 3 a.

3. The Swami says she had become 'toophani'. The work 'toophani' in the *writings* of a sanyasin is objectionable.
DCHM 20/905.

4. DCHM 20/1073, 1032.

5. Ibid 20/1073.

Sagunabai and Sambhaji Angre.¹ Raghuji Bhonsle also complained to the Swami for returning the maid because she belonged to one Brahmin who had started fasting for her.²

Both the Swami and the maids feared that they might not be treated well by the Swami's successors. The Swami therefore issued an order binding his successor/and a curse. "Sajani was serving me. One who will be depriving her of any of her belongings or trouble her, will have his family extinct. He will always be suffering. If she will stay near my samadhi and do the work of cleaning, my estate managers will maintain her. I am binding one who will disobey me with an oath that his mother will be credited with a heinous offence if he acts otherwise." Along with this order Queen Sagunabai took it upon herself the future maintenance of the fourteen maids of the Swami.

1. DCHM 20/694

2. Ibid 20/551 A.

3. PBC pp. 124-125.

V) The End of the Swami.

In 1745 the Swami had become nearly ninety-six years old. His health was gradually giving way. His body had become too weak.¹ His annual Samadhi was becoming a difficult performance for him. In about 1738 in a letter to Bajirao the Swami wrote, "This year's Samadhi was most difficult for me. It made me weak" Though he went into his Samadhi as usual he was not confident that he would see it through.² It is said Queen Sagunabai had requested him not to go for the Samadhi to Virmade, as it would be very harmful to his broken health.³ But the Swami paid no attention and went to Virmade as usual after taking a cupful of whey from Gopikabai the mother of Jagannathpant. He rode with Jagannath to his place of Samadhi. Before going into Samadhi he felt that he would not wake up successfully from the Samadhi.⁴ Eight days elapsed and on the ninth day i.e. 26th July 1745 the Swami commanded the watchman to open the door. He felt that the King and the Peshwa had come with a palanquin and an elephant to greet him.⁵ But it was a vision only. The Swami developed some trouble in the stomach and ordered the watchman

1 PBCL 276,274 DCHM 20/8651

2 IBID 290 SPD 9/22

3 SKBC p. 25

4 Ibid p. 26

5 Ibid p. 29

to bring honey and hemagarbha from Bhavadshi. He laid on the deerskin. When Jagannathpant came riding to Virmade with the medicines, the Swami was dead. News was conveyed to the Chhatrapati who it is said came there with his retinue and some ministers. The Swami's corpse was carried in a procession in a palanquin to Dhawadshi and was buried there with due ceremony.¹

1 SKBC pp. 31-32

CHAPTER V : THE SWAMI'S ACTIVITIES.

- i) Building Activity.
- ii) Fondness for Gardening.
- iii) Demands on his Followers
- iv) His Pecuniary Affairs.
- v) Miracles.

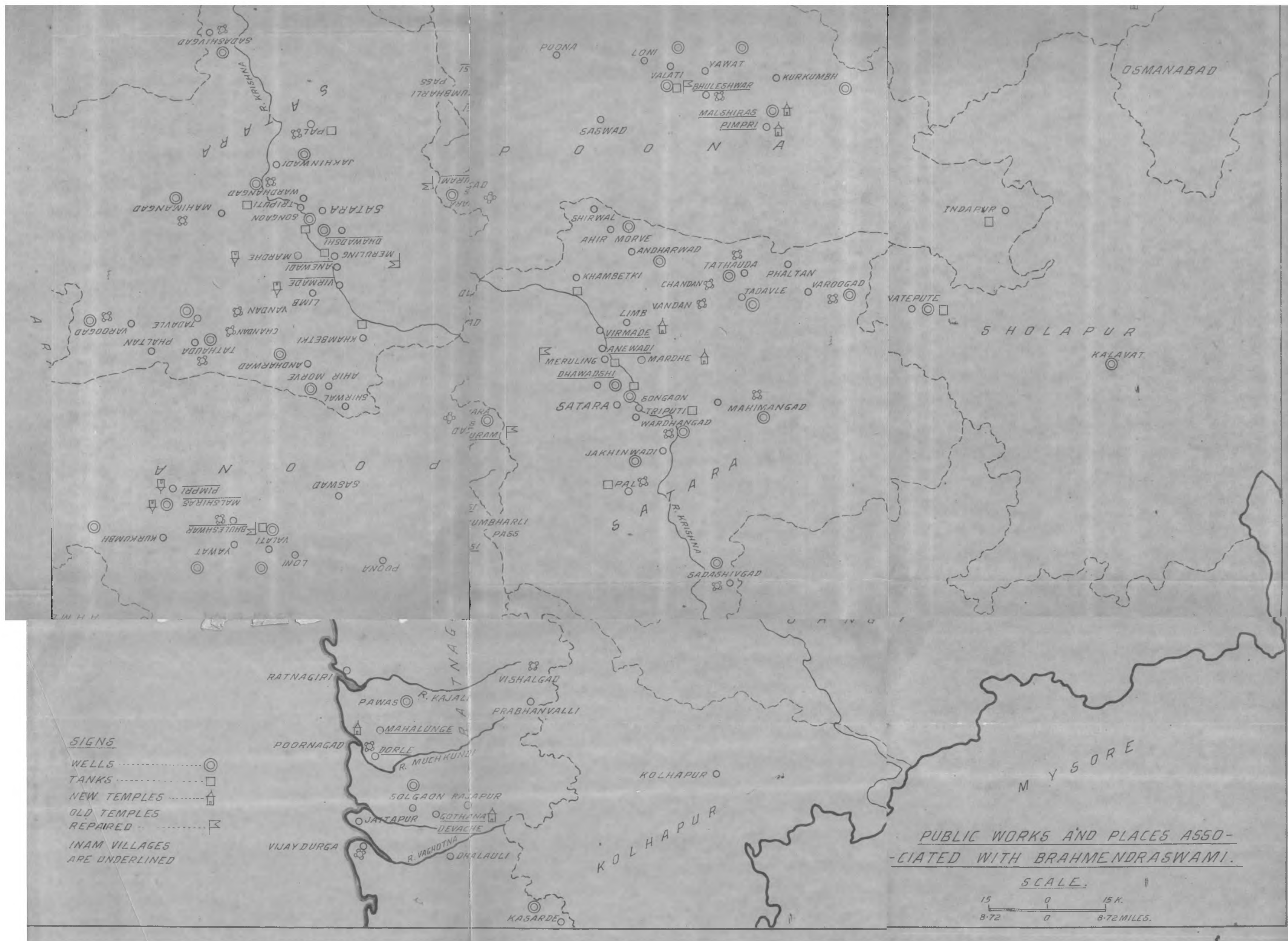
CHAPTER V.THE SWAMI'S ACTIVITIES.i) Building Activity.

In the
/ Eighteenth century, Indians were religious minded. They spent more money on temples and religious sanctuaries than on private buildings and forts. In the Maratha state, there was no government department of public works and all public works such as river ghats, mountain roads wells and rest houses were built by public spirited citizens.

Brahmendra Swami was not an ordinary 'sanyasi'. He had amassed a fortune by sponging on the Maratha nobility and utilised part of it for building temples, wells and tanks. He personally took a deep interest in these building works and begged cash and kind from the Maratha nobility. We will see how he instructed Lakhmoji Havaladar at Malshiras for the building of the Bhuleshwar temple:

" Lakhmoji Havaladar at Malshiras is ordered hereby. I am satisfied with the report of the building work carried on by you so far. You should carry on the work in the following manner!—

" Get 20,000 bricks prepared at the rate of three and half rupees per 10,000.



SIGNS

- WELLS ○
- TANKS □
- NEW TEMPLES ⚙
- OLD TEMPLES ⚙
- REPAIRED ⚙
- INAM VILLAGES
ARE UNDERLINED

PUBLIC WORKS AND PLACES ASSO-
CIATED WITH BRAHMENDRASWAMI.

SCALE.

15 0 15 K.
8.72 0 8.72 MILES.

" Near the well, in front of the peepal tree, build a trough 6 feet broad and 4 feet high with stone flooring for the cattle to drink water.

" Out of the three peaks of the temple (Bhuleshwar) only one should be made artistic. The other two may be kept plain with lime plastering. If you will make them artistic ; you will be taken to task.

" After completing the well, with the help of four stone-breakers complete the walls round the temple. When the bricks are ready, build the walls round the rest-house (dharmashala).

" Get the lime prepared by the charcoal burner. The temple and the rest house should have doors. The money will be paid later.

" Let me know when the well is completed. I shall personally come there and inspect everything. Keep one man to water the mango tree from the well.

" The work should be carried on in this manner. I am entirely relying on you. I am not feeling well. Money is not available. Don't trouble me. ¹

1. DCHM 20/865.

If we visit Malshiras and Bhuleshwar today, we find the temple building exactly as the Swami had ordered. The well at Malshiras mentioned in the letter is a wonderful work of Maratha architecture. It impresses the visitor even today after two hundred years.¹ The three peaks of the Bhuleshwar temple and the 'dharmashala' could also still be seen.

The Swami was very strict in his business affairs. Ramaji Ganesh had been entrusted by the Swami to carry out the work of the tank at Talhavda. The Swami had sent him cash for payment to the workers at Talhavda. A complaint came to the Swami that the workers had not received their wages. The Swami took him ^(Ramaji) to task and called him immediately to Dhavadshi with all the account books.²

On account of his experience of many years the Swami's party of builders - charcoal burner, masons, stone breakers, etc. - had become quite efficient. Nimbaji Lonari the charcoal burner, prepared bricks for the Swami; Malharji was a stone breaker and Tulaji was the mason. Sambhaji Naik and Vyankaji Naik were expert architects who had built the Bhuleshwar temple.³ The Swami's men were in requisition

1. Photograph No. 25

2. DCHM 20/907

3. PBC p.128.

by the Siddi, the Peshwas, and the Chhatrapati. A party of stone breakers were asked for by Viroobai in 1721 from the Swami for building the well at Nimb, Shahu's private estate. The Siddi had sent for a party of stone breakers in 1727. Chhatrapati Shahu asked for ten stone diggers in 1729 for the building of his palace.¹ The Swami regarded these men as a sort of his private retinue. He once wrote to the officers of the fort Santoshgad, "In place of sons which other people have, I have my factories. You must take care of them".² It is possible that the Swami might have used these workers to earn profit for himself. The workers too many times blocked the progress of the work by ^{unyielding} their/demands. Workers engaged from Newasa and those working at Gothana had compelled the Swami to increase their ration and wages.³

The Swami's building works could be divided into three categories:

(i) Temples -

- a) Reconstruction and repairs of old temples.
- b) New temples.

1. R.III 81, 17; DCHM 12/641 A, PBCL 253, PBC p.30.

2. DCHM 20/1087, PBC p.105.

3. R.III 116, 119.

ii) Works of public utility such as tanks and wells.

iii) Construction and repair of roads^{etc} On all these works the total expenditure amounted to nearly 10 lacs of rupees.¹

List of buildings constructed by the Swami.

The temples of Parshuram at Pedha in the Konkan, the Bhuleshwar temple at Yawat (26 miles from Poona), the Meruling temple near Dhavadshi and the Ganapati temple at Rajur near Jalna were old temples probably belonging to the Yadava period. The Swami superimposed new structure on these old temples. At Meruling, Rajur and Yawat, the remains of old temples can easily be traced.²

Parshuram:

The chief temple dedicated to Bhargavaram or Parshuram

1. PBC pp. 103-104. Parasnis has produced a list of only some important building works, on p.103. After the perusal of the modi copy of the list in the Deccan College Collection it was revealed that some of the figures of Parasnis were wrong. The detailed list with correct figures is reproduced in the Appendix. See Appendix.E.

2. See Chap. 2.

is a central shrine surrounded by two smaller buildings. A yearly festival on the third day of the first fortnight of Vaishakh (April-May) is attended by three to four thousand people. Between the hills of Parshuram and the township of Chiplun is the creek of the river Vashisthi. The villages, Songaon, Dhamani and Parshuram are on these hills. The village Pedha is opposite Chiplun near the creek.¹

The temple of Parshuram was reconstructed. In addition the temples of Renuka, Ganapati, Maruti, 'Dharmashala', verandahs to the dharmashala, pillars of light, and the audience hall of wood in front of the Parshuram temple all amounting to nearly 1 lac of rupees were completed. For the buildings at Parshuram the Swami brought the mortar from Mahipatgad. ^{This mortar was said to be lying there} ~~lying~~ since the days of Shivaji.

Dhavadshi.

Dhavadshi is situated about eight miles to the North-west of Satara. It cannot be said why the Swami chose this particular place for his permanent residence. The vicinity of this place to the shrine of Meruling seems to be the main reason for the choice of the Swami. It is said that the village formerly belonged to the 'dhavads' (blacksmiths) and was shifted to the present site by the Swami from its

1. Gazetteer of Ratnagiri and Sawantwadi Vol.10, p.355.

from its old position near the Hanuman temple.

A sum of Rs.2,21,000 seems to have been spent on 9 works at Dhavadshi. The details of the expenditure are given below:-

On wells ...	...	...	...	Rs.	2,000
Main samadhi ¹	...	...	...	Rs.	2,00,000
Rampart round the residence of the his Swami, and/two clerks. Only the gate and part of the wall survive today. ²					
	...	...	...	Rs.	10,000

The following six smaller temples were built at Dhavadshi. Some of the deities installed there appear to be local deities.

i) Jani temple:- Rs. 500.

ii) Kalkai temple - Rs.500 :- On the west of Dhavadshi on the way to Meruling there is a small nala known as 'Kalkaicha Odha', and Kalkai temple was built near this nala.

iii) Waghjai's temple - Rs.5000/-:- This is situated

1. DCHM 20/832.

2. See the photographs

to the north-east of Dhavadshi. We come across this temple on our right when we proceed towards Bhargavarama Mandir.

iv) Maruti temple - Rs.2000/- :- This is situated to the south-west of Dhavadshi.

v) Ganapati temple - Rs.500/- :- Meruling temple has two ascents - one from Kalkai's temple and the other through the Ganesh pass to the north of the village. The temple of Ganapati was built on the hill at the entrance of this pass.

vi) Ekvira temple - Rs.500/- :- The deity installed here appears to be the local deity of the 'dhavads'.

Meruling temple - Rs.10000 .

Meruling is about three miles from Dhavadshi. The hill is about 4054 feet high and the temple is surrounded by natural beauty. The temple appears to be an old one, probably belonging to the Yadava period. Remains of the old temple are scattered near about the temple which could be seen near the holy bull (Nandi).

The ancient temple of Meruling near Dhavadshi is situated at one of the loveliest sites in Maharashtra, and the view of the tank from the temple is very attractive.

A wall like a rampart was built round the temple and three tanks¹ were also constructed there.

Shri Rameshwar at Mardhe Rs. 50,000

This temple is built on the bank of river Krishna at Mardhe near Satara.

Shri Bhuleshwar temple near Malshiras Rs. 1,00,500.

One mile south-east of Yawat railway station and 27 miles east of Poona on Poona-Sholapur Road has three miles south on a hill a Yadava temple of Bhuleshwar of remarkable stone sculpture and carvings and an ancient well.² This original temple was superimposed by a new structure by the Swamy. For the reconstruction of the old temple a sum of Rs. 1 lac was spent. It is said that the Swami first desired to take 'Samadhi' (end his life) at Bhuleshwar and a place was selected by him for the purpose, but the Swami changed his mind at Shahu's request. The temple was formerly known as a fort named Daulatmangal. The Swami removed the mosque

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1. PBCL 303, 305, 371
 2. Gazetteer Poona District, Vol. 20 p. 687.
 3. PBCL 137, 301, 305;

from the fort and built a new one near the tank on the south. Under the Swami's orders, Chimaji Appa proceeded to Bhuleshwar to inspect the work in progress. He writes, " I personally inspected the building work and the tank. The work is satisfactory. Water is also in plenty. I stayed for a couple of hours near the tank. I spoke to all the architects, masons and workers. I asked them to carry on the work carefully and warned them that carelessness and laziness would be punished.¹

Ganapati's temple at Rajur - Rs.20,000/-.

The building of this temple does not seem to have been completed during the Swami's lifetime, because the Swami's servant Ramaji Ganesh wrote in 1745 to the Peshwa about the progress of work from Rajur.² Rajur is about 18 miles from Jalna on the Jalna-Bhokardan road in the Aurangabad district. The old temple is dedicated to Mahadeo. Remains of this temple, - images and pieces of stone artwork - are scattered all over the hill. There is a Portuguese bell bearing the date 1722 in the temple. The bell is 1½' high and its diameter is 1½'. Every year there is a pilgrimage to this temple on Maghi Chaturthi and Sravana Chaturthi. There is a round circular pond now dried up with 150' as its diameter, and a well

1. PBCL 133.

2. R.III-94

built by the Swami.

Bhargava temple, Gothana	...	...	Rs. 10,000
Mahadev temple, Poornagad	...	...	Rs. 6,000.
Wagheshwar temple Pimpri.	...	...	Rs.

II. Tanks and reservoirs.

(1) Meruling. Three tanks.

(2) Triputi - This is on the Satara - Koregaon Road about 7 miles from Satara. It appears that architects from Vrindavan were brought for the building of this tank.¹

(3) Dhavadshi	3 tanks.	Rs. 30,000
(4) Pal near Ganesh ghat road		30,000
(5) Indapur	Rs.	40,000
(6) Natopute	Rs.	10,000
(7) Valati	Rs.	1,000
(8) Hatale near Alibag	Rs.	3,000
(9) Bhuleshwar ²		-
(10) Khamatki ³		-

1. DCHM 12/264, 976.

2. Ibid 12/264, 976.

3. PBCL 305, DCHM 20/947.

III. Wells.

Dhavadshi.	...	Rs.	2000
Andharivad near Shirwal		Rs.	2,000
Malshiras ¹	...	Rs.	7,000
Pawas	...	Rs.	8,000
Kurkumbh	...	"	5,000
Yawat	...	"	4,000
Wardhangad near Satara ²		"	2,000
Kalavat near Mohol		"	1,000
Varoogad near Dahiwadi		"	3,000
Mahimangad	...	"	3,000
Tahavda	...	"	3,000
Sadashivgad near Karhad		"	2,000
Jakhinwadi	...	"	3,000
Near Natepute	...	"	5,000
Tadavale	...	"	5,000
Ahir Morwe	...	"	2,000
Salgaon Kamapur Pargane Rajpur.			300
Songaon	...	Rs.	300
Tiwara	...	"	200
Ambavale	...	"	200
Kasurni or Kasardi	...	"	1,000
Pambhori	...	"	1,000
Pingori ³	...		—
Virmade ⁴	...		—

1. DCHM 20/745

2. R.III 90.

3. PBCL 288.

4. DCHM 20/1163.

Phaltan.¹

The road on Khambetki Ghat between Poona and Satara is said to have been built by the Swami at an expenditure of Rs.45,000/-. There is a small tank on this ghat.²

The Swami had given instruction to Sambhaji Shinde, the Killedar of Rasalgad, to repair the road on the Ambola Ghat by sending two masons and four labourers because bullocks used to skid there.³

The following works were contemplated by the Swami but were not carried out:

Temple at Dhopeswar, Khandoba temple at Chinchpur, a bridge on the river Banganga, a bridge on the river Nira, reconstruction of the temple of Natepute.⁴ The Swami asked Viroobai about the building of the bridge on the river Nira and she informed him that the Chhatrapati did not grant the permission; so the bridge should not be built.⁵

1. PBCL 226,

2. DCHM 20/902.

3. PBC p.105.

4. PBCL 309, DCHM 20/583, 197.

5. DCHM 20/197, PBCL 262.

It appears from the Swami's two letters to Viroobai and Chhatrapati Shahu, that his workers - masons and stone cutters - were being troubled by some people while the work of building one tank (the name of which is not known) was in progress. The letter to Viroobai runs thus:

" The Swami commands

Matusri Viroobai

I am your sentinel. The work of the tank will last as long as the moon and the sun shine. This will spread your fame. Nine masons and stone cutters from Kidgaon are working on the tank. This is going to add to your merit. Please write a note that they should not be troubled. The whole world under the sun belongs to you. You can collect any number of masons. As such do write a note accordingly."¹

The Swami had ordered Bapu Baijaji, Bhaya, Yesaji and Bhagdu Salvi, the masons to complete the work of the Kalasha of Poornagad temple within three months. But they did not complete it within time. So the Swami wrote, " You will not be regarded as my servants. After completing this work you should work at Meruling. If you will do these works -- satisfactorily, you will be rewarded".²

1. PBCL 20/1071

2. DCHM 20/1229

To the Chhatrapati, the Swami wrote that if he would write a note, the workers of Poornagad would be assured and would work with a free mind.¹

In the last years of his life Brahmendra Swami was interested in two things, his building works and his fondness for gardening. We find him at home busy with these pursuits. Though his gardens have disappeared, his building works still remain. He could carry on these works because of the munificent donations he received from merchants, money lenders and noblemen.² The sum he had spent on these works was considering the moneyvalue of that time. not a small one, / Sardesai has aptly remarked that the Swami was ' the P.W.D. of his period '. And Chhatrapati Shahu once paid the following compliment to the Swami, " The Swami builds temples, wells, tanks etc... and leaves a lasting fame behind." In the absence of a government department, the few works which the Swami undertook voluntarily in those days of unrest, certainly deserve ^{mention,} ~~merit~~, though the works may not be mighty works of art.³

We cannot extol the building works of the Swami just because they were religious and useful to the people. The means by which the money was collected must be taken into account. That 'the end justifies the means' is not

1. DCHM 20/1033.

2. Ibid 20/1042

3. PECL 1, SMR CSPB p.251.

a truism. History abounds in many examples of dictators and tyrants who tried to smother their tyrannies by the brilliance of their public works.

The figures of expenditure in the list given by Parasnis are swollen. It does not appear that the expenditure on the tank at Triputi was Rs. 1 lac.

One thing more may be added here. During the progress of these buildings not only cash but material such as lime, rafters, gum, catechu were supplied by the people and the nobility. Corn too was many times supplied.

It should not be taken for granted that the Swami's requisitions for buildings works and religious rites were always approved of by his wealthier devotees. Shahu refused to sanction the expenditure on the bridge over Nira suggested by the Swami.

1. PBC p. 103, DCHM 20/829 The following discrepancies also have been detected in the Modi copy.

<u>List of</u> <u>Parasnis</u>	<u>List in the</u> <u>Modi copy.</u>	<u>Item</u>
Rs. 5,000	Rs. 2,000	Maruti temple at Dhavadshi
Rs. 70,000	Rs. 7,000	Wells at Malshiras.

2. DCHM 20/197, PBCL 262

ii) Fondness for gardening.

Gardening was one of the Brahmendra Swami's best past-times and he had an intense fascination for it. We find him personally looking after the trees and plants planted by him.

The Swami had his gardens at Gothana and Ambdas in the Konkan and Anewadi, Virmade, Malshiras and Dhavadshi in the Desha.¹ Shahu Chhatrapati and the Maratha Sardars used to ask for seedlings, plants and trees from the Swami. The Swami too sent gifts of flowers, fruit and vegetables to Maratha nobles.

Whenever any seedlings were received, the Swami gave instructions personally to his servants as to how to plant them. To Chimajipantⁿ Bhagwat the Swami wrote, "Mango and nagchafa seedlings are sent to you. Plant half of them in the gardens of Dhavadshi and half in those of Virmade". Similarly, out of the twenty mango seeds received from Goa, the Swami instructed Chimnajipant to plant five at Dhavadshi and fifteen at Anewadi. He also asked Chimnaji to plant oranges and sweet lemons near the well at Dhavadshi and 'madanban', 'jai' and 'agasta' near the well.¹

1. DCHM 20/839, 841

Fruits and vegetables were asked for from the Swami by several Sardars and by the Chhatrapati himself. Shahu asked for sweet and sour pomogranates.¹ About the vegetables in the Swami's garden, Nana Saheb Peshwa and Chimaji Appa write to him, "There are varieties of vegetables in your gardens. We shall be grateful to you if you will please send us vegetables every alternate days. Eating of vegetables blessed by you will be conducive to our health". In another letter they write "Our diseases will disappear by eating vegetables received with your grace. Send us vegetables off and on every two or three days. Whatever will be available in the garden should be sent to us. It is not necessary to purchase anything for us."²

The Swami's gardens, plants and trees were very dear to him. To Jagannath Chimaji he wrote, " Ask Antoba to look after the trees at Anewadi carefully". To Govind he wrote, " Guard carefully the mango trees near the well. I won't like it if the tree will die." To Chimaji he instructed, "Plant the flower plants in the garden. Keep one man to look after the mango trees. Make arrangement for a draw bucket (mot)."³ To Chimajipant he wrote, "Keep Antaji warned; I might ask him any time about the trees."⁴

1 DCHM 20/980

2 PBCL 143, 144

3 DCHM 12/641 A. 20/864

4 DCHM 20/843

Krishnaji Pawar wrote to the Swami, " Please send me seedlings of a 'naga' and 'son chafa'. My garden is your garden also. If there are excellent trees in my garden it will spread the fame of the Swami."¹

The Swami sent many fruits as gifts to his devotees. Plantains were sent by him to Nanasaheb Peshwa and pumpkins were sent to several people. Whenever the Sardars came to Satara, the Swami sent them some kind of fruit or vegetable as a present.²

One English poet remarks, "A garden is a lovesome thing God walks". The Swami seems to be having the same sentiments as the poet because everything that he did was in the name of God. Chhatrapati Shahu paid the Swami the following compliment "You have won eternal fame by building temples, tanks, etc. and by planting trees."³

A Chinese proverb says, "If you want to be happy for ever, make a garden". The Swami had made himself happy during his lifetime by rearing gardens.

1 DCHM 20/563

2 SPD 18/22, PBCL 110. R.III 9, DCHM 20/822.

3 PBCL 1

iii) Demands on his followers.

It was a custom in ancient India that the Brahmins should be maintained by the Society. Brahmins were then very learned and were the custodians of knowledge and morals. There is a Sanskrit saying which says that " a learned Brahmin, a young woman and a creeper cannot live without an adequate support." The custom continued till the nineteenth century though in a corrupt form. The Maratha saint Ramdas also had said that " it is the duty of a Brahmin to beg" , - - Brahmendra Swami was not only a Brahmin but regarded himself as a Sanyasin, a saint and the Guru of the Maratha Society. He always vigorously insisted that the Maratha society must cater to his demands because he was ^a mediator between them and God; and because he was doing God's work. Out of the whole correspondence of the Swami, nearly sixty percent of the letters, are concerning the demands of the Swami.

The range of the demands of the Swami varied from a trifle to the highest luxuries. Among the things demanded by the Swami were cash and valuables, villages, building material, clothes, corn and grocery, fruit and vegetables, cattle, medicines, and horses daily needs such as umbrellas, papers, utensils and arms.

i) Palanquin.

Several references in the correspondence are found from which it can be inferred that the Swami had an intense mania for palanquin . He felt pleasure in the use of a palanquin borrowed for a few days. A palanquin was once borrowed from Tulaji on condition that the bearers should be given a payment for two months.¹ The Swami wanted to inspect the working of the tank at Indapur, and after doing the work he would send back the palanquin borrowed from Tulaji after two months. When the rod of the palanquin was broken a new one was ordered from Trimbakrao Mama Pethe. To Yesaji Bhonsale, Shahu's bastard at Satara he wrote, "You have promised to grant a village for the maintenance of a palanquin. Five years have elapsed. If you are not going to grant the village, say so." To Sadashivrao Bhau the Swami wrote, "How many times I should remind you about the palanquin? You are worried about your own affairs. You should be more attentive to my demand for the palanquin." Sadoba replied that a fine palanquin was specially ordered to be designed for the Swami, and that it would be sent to him in due course.² Parasnis and many others have tried to emphasize ^{that the Swami never needed a palanquin.} by partially quoting the Swami's sentence ("I don't want a palanquin"); Here we see how the Swami was anxious about the palanquin.

1. DCHM 12/1097.

2. PRCL 292, 81; 90, 121, 138, 163. DCHM 20/949.

11) Luxuries.

In the name of God the Swami led a life of a rich nobleman.

Let us then see what were the luxurious articles required by this saint. Mention has already been made to his demand for cattle~~x~~, horses & palanquin. He required bedsteads of ivory with curtains, broad[^]cloths of rich fine muslins & woolen coverlets with designs, bundles of silks, mirrors, scents, bottles of rose water, tobacco, velvet caps and shoes, fireworks, perfumed oils, teakwood bedsteads, tiger-skins, betel-nuts, leaves of piper-betels, dry fruits and sweetmeats including pedhas rolled cakes of jack-fruit, dates, figs, cash[^]ownuts, ripe, peeled and dried plantains, almonds, wallnuts, peeled seeds of gourds etc.¹ The Swami has even once asked ^{for} / pea-fowls.²

What is mostly to be marked in these demands is the attitude of the Swami. Whenever he desired a thing he showered praises on the person. To give parallels from Puranas, Ramayanas & Mahabharat was his usual trick of the trade.

Let us see how he is asking for a village for a palanquin from Viroobai. The Swami writes to her, " I became a fisherman & ate berries given by you. Be proud of it. You have made the Raja grant me a throne ... I don't want a palanquin... Your happiness is my palanquin"

Praising her in this manner, at the end he quietly puts forth his demand, for a grant of village for the maintenance of a palanquin. (Many defenders and devotees of the Swami have taken the support of the Swami's sentence. 'I don't want a palanquin' isolating it from his other sentences).³

1. DCHM 20/845, 902, 535, 942, 690, 976, 615, 355, 881, 712, 657, 629, 866, 185, 215, 734, 956; 12/1106, 1103, 186.

2. Ibid 12/1046

3. PBCL 264. See *supra* (i)

In a letter to Chimaji and Bajirao the Swami addresses them as the mythological brothers Rama and Lakshman. He further says, "My fame will not spread by your giving lacs of stones and diamonds. Your triumphs will spread my fame in all the three worlds." At the end he says, "Khanderao Dabhade is far better than you."¹ The other method of the Swami was to quote an instance or parallel to the person whom he was writing, thus provoking the rivalry or jealousy in him and encouraging him to give better things to the Swami. The Swami while writing to Sadashivrao Bhau says, "I got angry because Appa did not pay me the money. I then, went to Talegaon. Umabai Dabhade gave me clothes and utensils and paid me homage. She did not allow me to go to Damaji. Yesterday she came to Dhavadshi from Satara and gave me Rs.2000/-. She has got such an intense faith in me."² To Muktabai i.e. Umabai Dabhade he writes, "I called you my daughter. You are really so. It is for your welfare that I regarded you my daughter. If you understand this, send me Rs.6000/-. You will get plenty of money."³ A resort was sometimes made to threats.

1. PBCL 275. The last sentence is found in the original Modi letter which seems to have been overlooked by Parasnis .

2. Ibid 291.

3. Ibid 303.

To Bajirao he commanded, " Send me the titles for the village Kothale and the clothes. Bajji, don't disobey me. Do you want me to stay at this place or go elsewhere ? " To Tulaji he threatened, " One who would keep God's money will be reborn twentyone times. He will have evil days. His house will be burnt. The man who will retain my money will have his forefathers thrown in the hell. They will not be emancipated."¹ He praised Udaaji Pawar to secure the titles of Malshiras through him when the latter was busy in the Janjira war. He writes to him, " I have not cut my hair and am not even taking (my daily cup of) cow's urine. If you and the Raja will send me the titles of Malshiras I shall take cow's urine and get my hair cut. If you won't grant me the titles, I shall leave this country and go to some distant place. I am not going to take anything from you. I shall leave this state for good and go to that place where I am fated to die."² To Pilaji Jadhav he wrote, " Don't discard me because I am asking you for the rupees. You see it is God who gives you the money and it is God who is asking for it. You know what will happen if you give the money and what will be ^{the} consequences if you don't give it."³

1. PBCL 299, 322.

2. Ibid 305

3. Ibid 301.

a) Keen selection.

We have seen that all the things were begged by the Swami from his devotees. Beggars, it is said, are seldom choosers. But the Swami's case was quite different. He cared little for the proper time, proper person, proper season and proper place for the fulfilment of his demand. He had no regard for the extra exertions the person whom the thing was asked had to undergo for the satisfaction of his want.

b) Efforts for his requirements

Many times it is seen that people had to make special efforts to secure the things required by the Swami. The Swami asked for a broadcloth from Sambhaji Angre. Sambhaji informed him that he was trying his best to secure the - broadcloth and that when it would be available he would send it to him.¹ Ganesh Ballal Tambe from Parshuram informed the Swami that water melons could not be had in spite of his efforts to get them. In order to secure Cactus (Kevda) pads and pineapples for the Swami, the Swami's Kamavisdar at Gothana sent men to the villages Katavali, Ghanewari and Songaon, and sent them to the Swami along with Sambhaji.

Malharrao Holkar who was then at Satara, sent a man to bring the broadcloth from Aurangabad for the Swami's sake.¹ The Swami wanted roseapples from Gothana. They were not available in that district. It was discovered that there were one or two trees. The Swami's man informed him that when those trees would bear fruit he would send them to him.²

c) Out of season articles demanded.

Sometimes the Swami asked things which were not available in that season. He asked from Bakaji Naik muskmelons in the month of October, and water melons in the month when they were out of season. To Manaji he once - commanded to bring succulent roots. He informed that the best variety would be available in the month of 'Magha'. Still Manaji made efforts to secure them from Bombay; but they were not available as the season was not proper.³

Like the season the Swami never worried whether the thing asked for would be available at that place or not. Chimaaji was in the Konkan. The Swami ordered him to send a broadcloth. He informed the Swami that inspite of his efforts broadcloth could not be had at that place. Chimaaji, therefore,

1. PBCL 173.

2. DCHM 20/ 57, 12/654, 650.

3. R.III 331, 316, 338.

made arrangements to purchase broadcloth at Satara by writing to Ambajipant Purandare. Similarly Shivaji/^{Shankar}informed from Dhat that shawls were not available at that place. Malhar Tukadev sent Rs.4 to the Swami as he could not secure a coloured shawl for the Swami.¹

Regardless demands.

The Swami, similarly cared little for what to ask & from whom to ask, in putting forth his demands. His demands for villages from the Queens and Janoji Nimbalkar are instances to the point.²

Attitude of hurting the donors.

Lastly the Swami never accepted things if they were not upto the mark or if they were damaged in the transit. He immediately returned them and censured the donors. He also did not like ~~even~~ if the things demanded were less in quantity. Tulaji sent him cardamom. The Swami sent him the reply:

"All the cardamom sent by you is useless. Out of one seer not even 1/4 are useful. Moreover it is less in weight." If the things demanded were found less in quantity than was required, then also the Swami complained. He had asked ^{for} sugar from Sambhaji Angre. Finding it less in weight he complained to Sambhaji. The Swami's remark on the horse sent by the Peshwa was "You are sending a horse which is done up. Your horse is good for nothing. Send me the price and I shall buy a good horse. Are you paying more value to the rupees than me?" Similarly for the pair of shawls sent by the Peshwa the Swami wrote, "The pair of shawls sent by you has been eaten by white termites (ants). I have sent it back. Send me a better pair." To Mathurabai Angre he writes sarcastically, "You have done me a great favour. The young cocoanuts sent by you are wasted by sun's heat. I threw them in the dust."³ Thus we find that the Swami cared little for either the devotion or the sentiment of the donors.

1. PBCL 128, DCHM 20/636, 1003.

2. Ibid 94, 95.

~~for~~

f) The quantity asked/ by the Swami.

The Swami always thought that he being a Guru could demand things (necessaries or luxuries) in any quantity from his devotees. He cared little whether it was ^{with} ~~in~~ the reach of that person or not. From Balaji Bajirao he had asked ^{for} the following articles: Ghee 12 maunds; Gunpowder 9 maunds and Saffron 4 tolas.¹

In return of his debt we have seen the Swami demanding ^{of articles} large quantities/ from Tulaji.²

The following remarks of the Swami in connection with his requirements are also worth considering.

When Yamaji Shivdev prohibited ^{the} Swami's men from cutting down wood from the villages Devkhol and Morghar he remarked to Viroobai in a letter addressed to her.

" I am not allowed to cut wood in your region . From where then I should bring the wood? Is it to be brought from heaven?"³

1. R.III 274, PBCL 157.

2. PBCL 322, See Chap. 3(b).

3. Ibid 263.

The Swami wanted a rich shawl from queen Sakwarbai. He wrote to her, " Is it good to allow the shawl to be rotten in the royal wardrobe in your palace or is it good to sew a rajai/ef ^{for my use.} ~~it~~ and I should wear ~~it?~~ " ¹

To Mathurabai Angre he writes, " When God will bestow ship of gold upon you, I shall come to you a thousand times and ask ^{for} millions from you." ²

g) Criticism.

A Sanyasin according to the Dharmashastra is not expected to stay more than three days at one place and is allowed to store grain sufficient for three days only. A sanyasin also is not expected to take interest in worldly affairs beyond bear maintenance. A Paramhansa type of sanyasin is expected to devote totally to Yoga and spiritual matters. If these tests are applied to Brahmendra Swami, we do not find him up to the mark. It will not be an exaggeration to say that in dealing with his devotees in respect of his demands he lacks even the courtesy of an ordinary man. " A Man " it is said, " is not disrespected for a bad heart but for bad manners." The Swami's attitude appears - ~~shameless and~~ dictatorial. The Swami's enormous demands

1. PBCL 256.

2. Ibid 331.

and the way of getting them fulfilled, compels us to agree with an English author who says, " Poverty wants some things, luxury many, avarice all things." Rajwade thus writes about his demands, " It has been spread about the Swami that he was non-desirous, a lofty paramhamsa, an influential and a great politician. It is necessary to test these ideas by printing his letters of demands of ~~gh~~^e and oil. Demand of things worldly was the one great longing in the heart of the Swami." When we read about these demands and the way in which they were satisfied we are apt to say that the Swami very much belittled the title of ' Paramhamsa '.

The love of material things seems to have captivated the Swami's mind so much that he could not think of anything else. In 1736 when Bajirao was proceeding to the north, the Swami wrote to him, " As you are going to the north, get some best quantities of red silken and woolen broadcloth and order two 'dulaies' to be prepared out of them. When you will return from the campaign send me these dulaies". While in another letter when he was about to start his Samadhi he writes, " You must have ordered some good things for from that province. Now ten days have remained for the Samadhi. If you will send them late, they might come here while I would be having my Samadhi. I wish to feast my eyes by seeing the ^{priceless} ~~unprecedented~~ things you have brought before my Samadhi."¹

1. SPD 33/442, PBCL 276.

Rajwade remarked that perfumes, rich clothes, and dainties were the favourites of the Swami. Alekar thinks this to be a false allegation against the Swami.¹ It is said that the Swami demanded so many things in order only to give them away. This is not correct. We find the Swami demanding so many things, especially so many - articles, of luxury, which he had neither given to his devotees nor utilised for God. What were the things given as grace to his devotees by the Swami ? The list includes jackfruit, pumpions, cocoanuts, pineapples, plantains, watermelons, figs, groundnuts and some few clothes not of a very rich quality.²

It is true that the Swami had to maintain a good number of dependants. He had also to entertain guests at Dhavadshi. It is said the monthly expenditure of Dhavadshi was from Rs. 2,000 to Rs. 5,000 per month.³ The Swami once gave a feast to thousand persons including the king and his retinue. Such occasions, however, were few and far between. The Swami's yearning for material things is manifest from the volume and frequency of these demands.

1. R.III Pr. p. 194. No. 9, Alekar, Granthamala No.92,
p.85.

2. PBCL 144,191,192;

DCHM 20/243, 244, 750, 1015, 1215.

3. PBCL 270, 308.

iv) His Pecuniary Affairs.

Monetary matters played a prominent part in Brahmendra Swami's life. From the time he revealed himself at - Parshuram in the Konkan, he was rolling in money till the end of his life. His assets aggregate nearly 30 lacs^{of} rupees.

Sources of his income.

The Swami received offerings in cash and kind. His correspondence all along is concerned with what he wanted either in cash or in kind. After a careful study of his daily consumption it can safely be inferred that he mostly drew upon the goods and articles he received and kept the cash in tact. Though the Swami has written that his - expenditure at Dhavadshi was from Rs.3000 to Rs.5000 per month, we find that he received almost every article of necessity and of luxury from his devotees.¹ The Swami had sometimes to spend for the noble visitors. But such visits were few and far between.²

The various items comprising his income were as follows:-

1. PBCL 308, 270.

2. DCHM 20/757

i) The following 'varshansanas' or annuities fixed for him by different noblemen.

Rs. 6,100 per year from the Peshwa settled by
Balaji Vishwanath.

" 1,000 every three years from Mahadaji Ambaji
Purandare.

" 3,000 per year from the Chhatrapati.

" 5,000 every three years from the Holkars.

" 1,200 " " " " Jadhav.

" 1,500 every year from Fatesing Ehonsale.

" 5,000 " " " Shinde

" 5,000 " " " Pawar

" 1,000 " three years from Anandrao Vakil (Sumant)

" 1,000 " " " " Narba Shenvi (Mantri)

" 500 " " " " Ranoji Dubal.

" 500 " " " " Ratnakarpant.¹

In addition, to this list the Swami used to receive
money from the following persons.

Jaysingrao Shirke

Haibatrao Somavanshi

Dawalji Somavanshi²

Bhaskarram Kolhatkar³

Umabai Dabhade⁴

Viroobai.

1. PBCL 301. PBC. p. 102. DCHM 20/830. The last four have
not been found in the original list.

2. PBCL 210.

3. Ibid 167.

4. Ibid 185, 189.

ii) Sravanamas Daxina.

Some people sent 'daxina' to the Swami for the month of Sravana when he usually took his 'samadhi'.¹

iii) Samadhi Visarjan.

The last day of the Samadhi - Bhadrapada shudha Chaturthi - was a day of great pomp and festivities. The Swami's devotees bestowed on him rich clothes, money and other valuable presents.²

iv) 'Bhiksha' - (Religious Mendicancy).

After the 'samadhi visarjan', the Swami usually set out on his annual tour of 'bhiksha' (begging) from his devotees. After coming to Dhavadshi, this practice seems to have stopped as the Swami allotted fixed sums to be sent as 'bhiksha' by his devotees. For the Swami's sake Bajirao had collected money from ^{The Village} Akale.³ To Chimaji Appa the Swami once wrote, " I shall come to Poona after the Dasara. You keep ready the 'bhiksha' from the clerks, the town and, except the three sardars, from the rest."⁴

1. DCHM 20/1016 A

2. PBC p. 17

3. PECL 29.

4. Ibid 138.

Similarly the Swami is seen asking Nimbalkar to collect the 'bhiksha' from his villages.¹

To Shankaraji Keshava Phadke the Swami wrote ordering to collect 'bhiksha' of his district and from the soldiers in his contingent amounting to Rs.5,000².

The Swami had once suggested to Chimaji Appa to impose on the people in the Maratha State a cess of Rs. 3 per head to be called 'Bhargavapatti'. Little is known whether it was actually imposed or not.³

v) ^aVacha-datta & udaka-datta promises:
^

From some persons the Swami took verbal promises for monetary donations and these were known as 'vacha-datta' (given verbally). In other cases the Swami secured such promises on the strength of a religious ceremony of pouring water on his hand: (udaka-datta).

vi) Usury.

The Swami used always to have some surplus money on

1. PBCL 309.

2. DCHM 20/633

3. PBCL 146.

hand and he invested this in loans to his needy devotees. Indebtedness was the peculiar bane of people in the Maratha State, right from Shahu to the lowest rank. The Swami was aware of this weakness and fully exploited it.

The nature of his usury was quite different from that of the 'savkars' or professional money lenders. The latter ^{had} branches in various towns and they transacted their business through 'hundis' or bills of exchange. Baramatikar, Vanavle, Raste, Antaji Naik Gunde, and Angal were the well known savkars of the time.

The Swami never allowed himself to be mixed up with the savkars. He carried on his business in the name of God and religion. On the strength of his reputation as a religious leader, the Swami plied his usurious business through his agents who collected his dues and also penalised those who failed to pay.

The rate of interest which the Swami charged went up to as much as 15%. This is seen from two promissory notes given by Yeshwantrao Pawar.¹ The Swami himself in one of his letters to Chimaji in 1738 has asked him to charge interest at the rate of 15 per cent on a loan of Rs.500.²

1. DCHM 20/571

2. Ibid 20/840.

" Shake 1660, Kalyuktanama Samvatsare Aswin Shudh Pratipada. I, Yeshwantrao Pawar the debtor hereby have received a loan of Rs.10,000 for self-utilisation from Srimant Paramhansa Shri Bhargavaram. I promise to pay interest at Rs.1½ per month on Rs.100."¹

The amount of interest which was charged ^{from} the Peshwas was Rs.8100 annually and in about 30 years the amount of interest outstanding against the Angres was Rs.3 lacs.²

His loans.

Some of the large amounts advanced as loans by the Swami were:

To Angres	Rs. 2 lacs
To Peshwas	Rs. 2 lacs.
To Queen Sagunabai	Rs. 1 lac.
To Yeshwantrao Pawar-	Rs.10,000
To Umabai Dabhade	Rs.10,000
To Nimbalkar ³	Rs. 5,000

1. DCHM 20/571 A

2. PBCL 81, R.III 298.

3. DCHM 20/571 A; R.III 294, PBCL 81, 73, 74, 19.

DCHM , 571.

i) Chhatrapati.

From the correspondence it does not appear that Shahu himself had borrowed any money from the Swami. His Queens Sakwarbai and Sagunabai took some loans from the Swami. Queen Sagunabai had taken a loan of Rs.1 lac which she in turn lent to Raghuji Bhonsle.¹ In one of the letters to - Sakwarbai, the Swami asked for Rs.4000 in part repayment of the capital.² The secretaries and servants of the Queens, Shivaji Hari and Mahadaji Salonke, also appear to be borrowing money from the Swami. The Swami dared not harass or remind the Queens about the money lent to them, but for the others however, he is seen asking Shahu and the Queens to exert their influence in the collection of his dues.

ii) The Peshwa.

Right from Balaji Vishwanath to Chimaji Appa, the Peshwas seem to be borrowing money from the Swami. They paid off their dues and borrowed fresh sums again. In 1713, Balaji

1. R.III 37.

2. PBCL 102.

Vishwanath paid 25 mohors to the Swami. At Wadi in December 1717, Bajirao paid 41 mohors to the Swami¹ by way of interest. At the time of the Bassein campaign, Bajirao is seen asking ^{for} some money on loan from the Swami.²

From Nanasaheb Peshwa the Swami asked Rs.10,000 to be sent to him in 1741.

To Sadashiv Chimnaji the Swami wrote in 1743 that he should send Rs.8,100 as interest for one year on the sum borrowed. Peshwa Nanasaheb appears to have taken from the Swami a loan of Rs.5,000 on 10th Sept.1741 with interest at Rs.1/8 per cent per month and Rs. 1 lac on 10th Oct.1743 at 1 percent per month.³

The Swami ordered Chimaji in 1740 to send him Rs.10,000 out of the interest,⁴ due. About loans which Bajirao Peshwa had taken from the Swami, Rajwade writes,

"The Swami helped Bajirao in many ways. Threatening other sardars, finding out their faults, censuring the opponents, making recommendations of Bajirao to the Chhatrapati, and keeping the Chhatrapati pleased was the five-fold service rendered by the Swami to Bajirao. The sixth one was advancing big sums as loans. If Bajirao was in any way obliged

1. PBCL 37.

2. Ibid 19, 114.

3. Diary of Balaji Bajirao Peshwa - II Vol.II by Vad and Parasnis pp. 171-172.

4. PBCL 73, 74, 81, 146.

to the Swami, it was in this matter. Whenever the Swami sent a reminder, Bajirao immediately showed himself humble and submissive. Duff and many others think that the letters written by Bajirao to the Swami, being fed up with debts, are actually concerned with other savkars. But these letters and the entreaties therein are actually addressed to none else but the Swami himself only, which can be easily ascertained from the minute perusal of these letters. The Swami asked Bajirao to send Rs.5000 against the outstanding loan. Bajirao wrote to him that the money would be remitted later.¹ "I have rubbed the skin of my forehead by falling at the feet of the **sāladars**" wrote Bajirao to the Swami.² The Swami always was in search of such opportune moments when he could twist Bajirao's desire as he wished. Bajirao, who at other times was so noble and walked with his head high, became as such moments pliable and submissive. The Swami wanted only one thing. That Bajirao before whom the world trembled, must eat an humble pie before him. The Swami who at other times was ever ready to please Bajirao could bend him so low is an illustration of an ambitious and pretentious human nature! A man who could not utter a single submissive word to the creditors at the door whose millions of rupees he had borrowed, felt no shame in admitting his meekness & humility before persons like the Swami. The status of a Paramhansa

1. PBCL 30.

2. PBCL 31, 32.

is itself so high, that anybody should confess his heart's secrets before him."¹

Sardesai thinks, " In the later Maratha period, Maratha agents off and on complained of not getting their wages regularly. We do not find this to be the case in respect of Bajirao and Chimaji. That they were always - buried under debts was to be told to persons like Brahmendra Swami only. We do not find Bajirao had fallen so low on account of his debts."² Sardesai, however, has not supported this by any evidence. Rajwade has written that the Swami carried on usury like Voltaire. Alekar admits that the Swami carried on usury and cursed those who did not pay sacred bounty. He adds, however, that he utilised all that money for public benefit and he had supplied money for the campaign of Bassein.³

Other Maratha Sardars.

Out of the Maratha nobility those who had borrowed from the Swami, got constant reminders for repayment. Raghunath Hari Gupte, the Sardar of the Angres, was so hard up that he wrote to the Swami that he was ready to be sold if he so desired but he sent Rs.250 only when the Swami had asked for Rs.1000.

1. R.III Pr. pp. 188-189.

2. SMR CSPB p. 425.

3. R.III Pr.p. 19, Alekar Granthmala no.92.

Angres.

Ever since 1710, the Swami had given advance both in cash and in kind to Kanhoji Angre. At the beginning of Kanhoji's career, the Swami had given 1500 hon and later he gave Rs.60,000, 3000 hons, 18 horses, medals, gold ornaments, rich clothes and a pair of bullocks worth Rs.300/-. To Ahilya probably Tulaji's mother - he had given Rs.5000 and to Tulaji Rs.2000. Sambhaji had taken Rs.5000 from the Swami's treasury at Rasalgad. The total amount of interest had shot up to rupees 3 lacs by 1742-43.¹ The capital sum can be imagined from the amount of interest. The Swami always said that all his wealth, heart and soul were sacrificed for the Angres. After Kanhoji's death he announced that Kanhoji had spent away a major part of the money he had lent to him, and harassed his sons cursing them that until their father's debt was paid off by them, their forefathers would rot in the hell. To Kanhoji's wives also he uttered curses. The Swami had a bitter quarrel with Sambhaji, money being the chief reason for dispute.

His high-handedness in exacting money.

The Swami used to advance money for business to some merchants from Goa and Harnai.² Towards the ordinary class of people who borrowed money from him, he acted as a ruthless money lender. One Sona, a 'rangari' from Malshiras who had

1. Rajwade III-340/294 For details see chapter III.

2. PBCL 373; DCHM 12/39

borrowed Rs.300 from the Swami, was put in stocks when one Lava Mahar stood as his surety and got him released. Sona, according to the Swami, was a rogue. He, therefore, instructed Bapuji Shripat Chitrav, the Peshwa's officer in charge of fort, Purandar, to keep him chained. Similarly Malhari Bakra who had borrowed Rs.153 from the Swami was also asked to be chained by the Swami. Tukoji Patil Yadav and Baka Mali from Malshiras had not returned the Swami's money and their sons were therefore kept in the fort of Purandar as sureties until the loans were repaid. When Rs.135 were received from Tukoji, his son was released from the fort.

Two tailors from Malshiras who happened to be the Swami's debtors fled to the district of Raghuji Bhonsale when the Swami chased them there and compelled Raghuji either to arrest them or collect the outstanding loans on pain of the infliction of a curse. It appears the Swami secured the arrest of these tailors who were kept in confinement at Purandar fort and the Swami instructed Bapuji Shripat Chitrava, " Make them work from morning till evening and in the evening give to each of them 25 strokes on their heads with a shoe so that they might immediately pay off God's money."

When Sona Rangari died, a sum of Rs.108 was still outstanding against him. One of Sona's wives, on the death of her husband married one Sambhoo Waikar who did not know

about

anything/the debt. The arbitrators (panch) gave a decision that both the wives of Sona should pay off the Swami's loan. Sambhu Waikar was, therefore, compelled to pay half the amount Rs. 54 to the Swami and the other half was paid by the other widow of Sona.¹

From the Chhatrapati, the Peshwa, and a few Maratha sardars alone the Swami received every year Rs.15,833.² - Sardesai gives this sum as Rs.16,000 while according to Rajwade it was Rs.25,000³. Actually, if cash and kind are taken together it was far greater than Rs.25,000, amounting to about Rs.50,000. Documents of annuities (varshasanas) are not available except those of the Peshwas. There is a custom among the Hindus that they should never see a guru, a king and God empty handed. The Swami, according to Parasnis, was revered by all and as such no one allowed him go empty-handed when he asked for money. The Swami utilised this money for temples, wells, tanks and free boarding to the poor and advancing loans to the Chhatrapati, the Peshwa, and other Maratha sardars when they were in difficulties. The money advanced as loans was collected along with interest. Though the Swami spent lacs of rupees on temples, at the time of his death the balance to his credit was Rs.1,60,637-13-3. Out of this 57, 108-10-3 represented ready assets and Rs.1,03,523-3-0 were outstanding as dues.⁴ He had spent

1. DCHM 20/621,622,868,972,12/200.

2. PBC p.103.

3. R.III Pr.p. 188. SMR CSPB p. 244 .

4. PBC p.103.

nearly 10 to 20 lacs of rupees on his building works.¹ It was a belief then, and even now, that buildings constructed in honour of deities was a highly meritorious act. It did not matter whether the money was obtained by fair means or foul as long as it was spent on some building to house a deity when merit was credited to you even by God. This according to Sardesai, was the Swami's belief which was not different from that,² held by everyone else.

"The Swami", writes Athley, "has been criticised that he was an intensely avaricious and greedy man. But so long as the object is not bad, or harmful, we cannot say much against greediness. The Swami got his money from the Maratha nobility through the annuities and as 'bhiksha'. He never utilised it for self aggrandisement, but spent it for others' benefit and from ^{the} religious point of view on public works and building of temples."³ Athley then gives remarks of different contemporary persons. When Shahu observed that the Swami had made good use of the money earned, he was much pleased. He informed the Swami, "You are building wells, tanks, gardens ... this is really for your eternal fame. What can be better than this? We are very much pleased by these things."⁴ Chimaji Appa once wrote, 'Your worry is keen. You had written

1. PBC pp.103-104. PBCL 298.

2. SMR CSPB p.245

3. Athley Kesari 24-1-1905.

4. PBCL 1.

to me to put the money to the best use. Millions of rupees you have earned so far, you have made the best use of it. By your blessings, the money, hereafter will be put to the best use."¹ Mathurabai Angre wrote, "The Swami earned the money by exerting for it and spent it for noble deeds. The world knows this."² The Swami himself wrote at one place, "I did not earn the money by telling lies. Earning the money, and keeping it ~~was~~ treasure trove I do not wish to court hell."³ Athley further adds, "There are very few persons who had earned money by begging, and spent such enormous sums for the benefit of others. From this we can infer that the Swami was selfless."⁴ When he asked money from others, people became suspicious. This was/^{known}to the Swami. He, therefore, once explained to Mahadaji Govind ~~Kakirde~~, why he begged. "I ask/^{for}money from you for the sake of the temple. For this you suspect an evil wish in me, Mahadoba. ^{Let} ~~there be~~ fame on this earth and accumulation of good in the other world. This fame will remain till the sun and moon will last. You are a wise fellow. What has Pilaji Gaikwad taken with him? You spread Damaji's fame."⁵ In another letter the Swami says, "Aurangzeb, Kanhoji Angre, Habshi (the Siddi) have died. What did they take with them? Wealth never accompan^{ies}

1. PBCL 46.

2. R.III 294.

3. PBCL 316.

4. Athley Kesari 24-1-1905.

5. PBCL 367.

anybody."¹ According to Athley the Swami, in order to test the devotion of his devotees, outwardly threatened them with demands for money. Once the devotee was put to test, the Swami immediately showed his non-covetous nature. We choose to differ from Athley here. Had Athley known the high-handedness the Swami used in recovering his debts, he would never have paid him these compliments. The evaluation of a man must include the highest and the lowest qualities embodied in him. When we think of the Swami's methods of usury and his avariciousness, we feel that Shakespeare's Shylock was a kinder person.

Paradoxical as it may appear to be, his usury was one of the reasons why he was indispensable to the Maratha nobility as they always needed money.

The Dharmashastra, viz. the Manusmriti, ordains that neither a priest nor a military man, though distressed, must receive interest on loans.² The Swami was not permitted as a Brahmin to resort to usury. He was moreover a sadhu and that too a Paramhansa type of sadhu, who is supposed to have renounced everything! His usury cannot be excused on the ground that he utilised the money for public good and public welfare. God also does not like money from stained hands. The Swami's ^{passion for} ~~love of~~ money, though for public good, cannot in any way be tolerated or excused. The Bible says, "It is as

1. PBCL 181.

2. Manu X-117

easy for a rich man to go to heaven as for a camel to pass through the nose of a needle." "You cannot serve two masters God and Mammon both." The Swami not only resorted to usury but also to high-handedness for the recovery of his money and interest.

The power of riches is greatly exaggerated. To do good to the people, the Swami had no business to leave his own course and resort to ^a moneylender's business. Large sums are collected for the purpose of reforming men and turning them from evil to good. Yet money alone will not work wonders. It is character that counts. The Swami might originally have had good intentions, but once he became usurer he lost sight of his original object and became an idolator of Mammon instead of God. Because to be a usurer and to do good at the same time is not given to men.

In pecuniary matters, the Swami's principle was based on that of Bismarck that "ends justify the means". Deo observes in the Vividhjnnavistara, "Though the money was spent towards good ends, the Swami's attitude of a merciless money lender was not fit for a sadhu. His thirst for wealth, his usury, his harsh reminders, his various means of recovering money, all these things cannot escape censure only because that money was spent towards good ends. This might even be excused, taking a very broad view, but it certainly can neither be extolled nor imitated."¹

1. Deo - Vividhjnnavistara, Vol.33 nos. 5/6 May-June 1902.

v) His miracles.

It cannot be said why but from times immemorial miracles, saints and prophets seem to have a close association with each other. Modern age of science and reasoning admits no miracles. Many times it has been observed that these miracles are faked, and propagated by the devotees and disciples of a saint.

According to Shaw, it is twisting of the powers of nature by sacred will power of a man.¹ According to Lecky it is the atmosphere of childlike credulity which predisposes men to require and accept these wonders and miracles as events of ordinary occurrence.

It is the gossip^{of}/miracles which spreads the fame of the saint. The root of so called miracles is in the attitude of faith in the people. 'Miracle' writes Goethe "is the pet child of Faith".

There is no saint in Maharashtra who has no miracle to his credit. Even today The Saibaba of Shirdi is said to have performed miracles. To Brahmendra Swami also are attributed some miracles. It must, however, be noted that most of the miracles narrated below have been mentioned only in the Bakhar which was written about hundred years after the Swami.

¹ Shaw. St. Joan

1. Snake Bite.

The Swami before 1700 was staying in the wood of Dhamani near Parshuram. He was then not known to anybody and was quietly performing penance. One day/^acowherd named Balgauli came and offered some green mangoes to this - mendicant . The Swami kept these mangoes in a ditch and covered them with leaves. This was seen by the cowherd. After some days the cowherd reminded the Swami of these mangoes. When the Swami removed the leaves, a serpent appeared and bit the hand of the Swami. Being frightened the cowherd took to his heels. He was under the impression that the sanyasin must have died. To this surprise he saw the sanyasin after three days meditating at his usual place. He fell to his feet and since then the fame of the Swami spread.

Here we do not definitely know that the serpent was poisonous or not. It happens many times that all serpents are not poisonous.

Secondly, if it is taken for granted that the serpent was poisonous, the poison could not harm the Swami because of a special reason. The Swami himself has admitted in two of his letters that he was then accustomed to eat the leaves of the seedling 'kadwai' - a very poisonous plant¹. This plant, it is said, was so poisonous that the eating brought

^{an}
instantaneous death to the cattle. A slow and continuous
^Aadministering of poison, it is said, brings immunity to the
person practicing it.

2. Sailing the creek riding a banana leaf.

The Swami had been to Chiplun at the residence of
Balaji Vishwanath. As he desired to see his favourite
idol (Parshuram) he sailed across the creek on a banana
leaf to the Parshuram temple and returned in the same
manner in the middle of night. This was watched by all.
The same demonstration was repeated before Siddi Yakuthan.^K¹
^A

If we take for granted that the Swami was an adept
in Hathyoga, it is possible to believe in these miracles.
The Saint Jnaneshwara in his celebrated book Dnyaneshwari
has enumerated the miracles that could be performed by a
Hathayogin. He says, "What is called study - Yoga is
only this very thing, and there is nothing (in the world)
that cannot be attained once it is realised. It is on
the strength of this study that some walk in the air, while
some tame tigers and serpents, some digest poison, while
some wade through the sea. (There are) some who on the strength

of this study, make the Vedas their own.¹

2. Miracle at Vishalgad.

Before 1700, Vishalgad was in the Moghal hands. The Swami happened to go there for his annual begging (bhiksha). On enquiry the Swami's man told the officers of Vishalgad that the Swami is a Sanyasin from Parshuram. Thinking that the Swami was a Guru of Parshurampant Pratinidhi who was their enemy, they arrested the Swami and confined him. The Killedar (officer in charge of the fort) was informed by the miracle that the Swami had no relation with Parshurampant, that he hailed from Parshuram and is a great tapasvin (mendicant who performs penance). The commandant therefore presented some clothes to the Swami to honour him and granted him permission to collect bhiksha in his district.

The Swami's trip to Vishalgad is not corroborated by the facts in his correspondence. No letter is available to us telling us of this incident. For the change of heart there was no necessity of a miracle. It is not historically true that Hindu religious mendicants were persecuted under Mohammedan rule.²

1. Dnyaneswari Ch. III 99-113.

2. SKBC pp. 5-6.

4. Performance of Invisibility.

It is said the Swami knew his end ^{earlier.} coming about eight months. Chhatrapati Shahu once came to see the Swami at Dhavadshi. The Swami was counting his beads in his math near the tank. When the Swami learnt that the Raja had come, he suddenly disappeared. Jagannath Chimnaji went forward and told the Chhatrapati that the Swami was in the math. When Shahu went there the Swami was ^{to be found} not at his place. Jagannathpant made a thorough search but the Swami was no where to be found. Shahu sent back all his retinue and kept only two servants and the palanquin, and remained in disguise in one farmer's hut. He told Jagannathpant not to let the Swami know his whereabouts after his return. After some hours the Swami reappeared, when Jagannathpant related that the Chhatrapati had been to Dhavadshi to see him, the Swami suddenly burst into anger. "He should not see me. Tulaji Angre discontinued the village Dhalavli granted to me by the Chhatrapati. Why is he not punished for the same?" Jagannathpant then was asked to send for the Chhatrapati.

It is interesting to note that the Swami had performed this miracle for the sake of a village and in order that Tulaji Angre should be punished. Moreover, the sanyasin who can easily perform the miracle of becoming invisible

and who could prognosticate his own death could not know that Shahu was hiding in the same village ! The Swami, it appears, made the people always believe that he could at his will 'disappear'. Sadashivrao Bhau once sent an invitation to the Swami for some ceremony- probably a marriage or a thread ceremony. The Swami wrote to him, " I have got none so dear but you. I shall come to you not only once, but thousand times, and adorn the pendal at your ceremony. To you also, there is none so nearer than God. I might not come openly but might come invisibly and adorn your pendal. As you have faith in me, and as God has been looking after you since your forefathers, he will not leave you aside. "1

The Swami had told everybody that he could foretell the future. Chimaaji believed that the Swami was an angel, that was why he could foretell the future.

5. Sitting on burs at Jejuri.

In 1738, Bajirao had written to the Swami that no rain had fallen that year. The Swami, therefore, went to

Jejuri and spreading 2 pyllies of burs, he ~~x~~ squatted on them for an anusthana and decided not to take even the cow's urine until rained. The news has been repeated by Pilaji Jadhav in his letter to the Swami. In his letter to Muktabai Dabhade the Swami wrote, " I sat for one and half month on thorny seeds (saratas) at Jejuri. Yes Patil sat in the village. But he never cared to see me." Pilaji says that God heard the Swami's call and bestowed showers. In all these letters we find that all is hearsay. There is no one who writes that he had seen the Swami practising penance at Jejuri.¹ Even if it is taken for granted that the Swami had sat at Jejuri on burs, it is unwarranted to say that it rained because of his sitting.

Sometimes the Swami told his devotees that God spoke through him. Some prophecies were told by God to the Swami. For instance the capture of Janjira was foreboded by the Swami in a letter to Tulaji.²

6. Bringing the Game for the Chhatrapati.

After the occasion of disappearing of the Swami had taken place (described above in IV) the Swami asked Shahu to take his meals at Dhavadshi, assuring him that he

1. PBCL 41, 181, 304.

2. DCHM 12/1105.

would get the game there by God's grace. Shahu was having his meals. Suddenly an antelope came running from the jungle and jumped ^{to} in the tank. The Swami told Shahu that God had sent him the game at that very place. The antelope was caught alive. Shahu showed the antelope to his younger queen Sagunabai when he arrived at Satara.¹

Here it might be said to have been a case of lucky coincidence. Or it is very likely that the antelope was driven to the tank by Swami's men as per the previous order.

It appears that popular cupidity gave rise to several other miracles which are a matter beyond history.

To conclude we can say that the Swami attempted to impress his devotees by spreading the news that he was a wonder worker. In fact the Swami possessed no super-human powers. He was an ordinary human being as all people are with human sentiments. He could not ~~remedy~~ the ailment of Chimnajipant Bhagwat and Bapujipant Tambe, his clerks.² He could not save the shrine of Parshuram being despoiled by Siddi Sad.³ He dared not see Siddi Sad through

1. SKBC p.23.

2. DCHM 20/883, 843.

3. PBC p.21

fear in 1727.¹ He ran away from his residence at Dhavadshi because of the goblins set there by Sambhaji Patil.² He cancelled his trip to Manaji for cursing him, because Shahu and Bajirao pointed out the danger to him.³ He could not foretell anything. He had to ask others to know the dates! ⁴

In short, the so called miracles of the Swami is merely a propaganda, made by his devotees and himself.

1. PBC p.30

2. Ibid pp.113-114.

3. PBCL 314.

4. DCHM 20/1022.

CHAPTER VI : THE SWAMI'S OUTLOOK

- i) On religion.
- ii) On Society and Ethics.
- iii) On Politics.

CHAPTER VI

on

The Swami's outlook of society,
ethics, religion and politics..

(i) On Society.

With the establishment of an independant Hindu state of Shivaji Hinduism and along with it Brahmanism had become ascendant in the Maratha state. For the coming of the Brahmins to the forefront the Brahmin regime of the Peshwa also became largely responsible. The Peshwa patronised the Brahmins and encouraged the religious rites performed by them. Brahmendra Swami took advantage of these favourable circumstances for the Brahmins. He himself performed several religious rites and paid greater deference to the Brahmins.

Though the superiority of the Brahmins was admitted by the Swami he did not consider other castes as lower and despicable than the upper class. At Malshiras and Pimpri he had given a feast to all the villagers including all young and old people, after the anusthana.¹ A similar feast had once been served to 50 Shudras by the Swami. One of the ~~ses~~ servants of the Swami was a Mohamedan. It is said

1. DCHM 20/909

after the Bhuleshwar temple was repaired the mosque was removed from near the temple and was separately built by the Swami at the foot of the hill.¹ This shows his tolerance to the Islam. The Siddis of Janjira were on the whole friendly to the Swami.

i) Chitpavans.

Against the Chitpavans the Swami, seems to have a prejudice, though his best devotee Bajirao and his family were Chitpavans. One of his servants who was a Chitpavan, tore a very important document of the Swami. The Swami became irritated and seemed to have lost his temper. He uttered the words. "This action of yours is tolerated because there is a kind king like Shahu. Had any other ruler been there he would have exacted crores of rupees from you. You will suffer the same fate as that of Antaji. You have been treacherous to us. You accursed Chiplunes! You will never have good in your life. Your very catlike eyes and yellowish hair are due to my curse."¹

ii) Marathas.

The villages Dorle and Mahalunge were being troubled by the neighbouring forts of Vishalgad and Mahipatgad. Trimbak Krishna Moghe the Swami's Kamavisdar

at Gothna, therefore suggested to the Swami that these troublesome villages might be handed over to the Sarkhel i.e. Angre. Upon this the Swami wrote.

" You are suggesting that Dorle and Mahalunge should be handed over to the Sarkhel (Angre). But you know (these) Marathas will not hesitate to violate the modesty of their mothers. They cannot be relied upon.¹

The Swami, it is said, was an experienced and aged man at this time. This seems to be his own observation of the contemporary society. Though he had so many Maratha devotees, he had formed this opinion about them.

Under Kanhoji, in Angre's principality in the Konkan, there was a dispute between the Kirwants and the Chitpavans. The Chitpavans had almost excommunicated the Kirwants, though they were also genuine Brahmins. The Swami advised Kanhoji to stop them to be excommunicated and accept them as Brahmins.

At Tathavda near Phaltan the Swami's men were building a well. The Swami's servants played mischief with the Brahmin ladies from that village. The Brahmins from that village lodged a complaint to the Swami. These men were abusing the ladies and breaking their earthen

1. DCHM 20/862

pots and thus prohibited them from coming to the well. The Swami severely warned his Havaladar Ramaji Ganesh at Tathavada. He wrote " You are playing mischief and name is being spoiled at Satara. Allow these Brahmin ladies to take water and do not trouble them. Otherwise you will be severely taken to task."¹

The Swami wanted to bring about the second marriage of Ramaji Dhonddeo the brother in law of Chimnajipant Bhagwat. Ramaji was serving under Chimaji. The Swami wrote to Chimaji, " If you will help in bringing about the marriage of this Brahmin it will be an act of merit for you".²

At Parshuram one Brahmin had settled near the Shrine. He had earned a lot of money. The Swami seems to be much scared of him. The Brahmin according to the Swami was a pretender and had earned Rs.4000/- in the name of the Swami. The Swami thought the Brahmin was installed by Shrinivas Pratinidhi. The Pratinidhi denied to have had any connection with that Brahmin. The exact nature of the Swami's hatred for that Brahmin cannot be ascertained, for want of sufficient information.³

1. DCHM 20/669, 908.

2. SPD 9/46

3. PBCL 164, 214. DCHM 12/1105.

(ii) On ethics.

i) The Swami's opinion about the relations between brothers and brothers, between mother and son, and between husband and wife were simple and respectful to the elders. To his dependants he wrote " You all are relatives of the same caste. It is not good on your part to quarrel among yourselves. If you will quarrel again I shall leave this country.¹ To the Queens of the Chhatrapati he advised ~~that~~ to quarrel.² To the Angre brothers the Swami - preached to drive away the antagonism from their minds.³ To Tulaji Angre the Swami wrote, " Both of you brothers unite and try to achieve something great. If you will unite you might capture enemy's forts.⁴

When Jagjivan Pawar insulted his mother by being intoxicated, the Swami severely took him to task.⁵ He asked Tulaji Angre to return the family of Manaji taken into custody by him.⁶ To Manaji Angre he advised to honour

1. R.III 102

2. PBCL 258. For details see chapter 4.

3. Op.cit. 362.

4. PBCL 325. R.III 347, 298.

5. PBCL 307.

6. Ibid 325.

his step mother Mathurabai by bringing her in a palanquin to him.¹

According to the Swami unnecessary abusing was bad. He asked Tulaji to leave abusing. " The Cow is holy animal. One who will abuse a person who is innocent will be abusing a cow. Mercy is the nature of the human world. Tapa is the essence of a yogi and Saints are the core of religion."²

The Swami seems to be insisting on speaking the truth. To Dharmoji Salonkhe he wrote, " Whatever is spoken must be truth only."³ To Sekhoji Angre the Swami wrote, " I had commanded two or three things to you which were not false. Why do people tell a lie? Some tell a lie for their bread. Some have to maintain their families for which they resort to lies. Some fear that unless they tell a lie their state will not survive I have not earned my money by telling a lie."⁴

1. PBCL 328

2. Ibid 258

3. DCHM 20/944.

4. PBCL 316.

These precepts are sound moral principles. But the examples of the Swami's behaviour is in contravention to these precepts. Let us examine some of them.

ii) His abusiveness.

" The Swami " writes Rajwade, " showered dirty abuses like the Kalboa of Poona." Shri Alekar too - accepts that this was true. " He was a little temperate man, " writes Alekar, " every body from the Chhatrapati down to the lowest rank tried to pacify him. We cannot deny that the nation benefited from him."¹

The Swami tries to keep ^{his} temper in check. " Don't rouse my anger," he writes to Sadashivrao Bhau, " If you will make me angry it will not be good to anybody." ² To Mathurabai and Laxmibai Angre he wrote, " If you will not pay off God's dues, your family will become extinct."³ Jivaji Krishna helped one of the debtors of the Swami. The Swami got angry and said that he would burn the house of Jivaji Krishna.⁴ To Tulaji Angre the Swami wrote,

1. Granthmala No.92 p.84

2. PBCL 291.

3. R.III - 294, 340.

4. DCHM 20/959.

" He who will covet God's money, will have his family extinct. He will be suffering for twenty-one births. His forefathers will be thrown into the hell."¹ Once he wrote, " I ask the village for God. I do not ask it to be smashed on my head."²

The Bhagwadgita tells us that a Yogi should have his 'chitta' (mind) well controlled. But the Swami regarded himself as the ancient temperate sages like Vishwamitra and Durvasa. According to Athley his ^{hot} temper was momentary.³ It does not appear so. For some persons the Swami nourished a long-standing hatred. It may however be noted that Vishwamitra & Durvasa are not the model examples of temperate men in Puranas.

iii) His Vanity and Narcissism.

The Swami's chief motive was that he made his devotees feel that his power was next to God's. He could curse a person to hell, he could raise a person to the highest worldly honour. In settling the marriages, purchasing of pearls, corals, jewels and ornaments, selecting of elephants and horses, the Swami thought he was the most expert person.⁴ He thought that no one could oppose him in his undertaking. He always preached that he yearned

1. PBCL 322.

2. DCHM 12/1106

3. Kesari, Athley's Article 31st Jan. 1905.

4. DCHM 20/548. R.III 304, 287.

- - for honour and that everybody should guard his honour in preference to one's ego. He regarded himself as the greatest influential personality of the time. When he undertook to bring the Siddi's elephant from Savnur, he is said to have expressed that he needed no permit of any state.¹ If Bajirao defeated the Nizam, it was because the Swami had bestowed the Nizam's dominion upon him. When Balaji Vishwanath arrested Damaji Thorat it was the Swami, so willed. To Chimajiappa the Swami had already wished the grant of Bassein three time and maintained that that was why he could conquer it immediately.²

"The Swami," says Rajwade, "was in the habit of frightening the Maratha nobility by threats of the followings boast. "I have cursed Sambhaji Angre to ashes." I have released Tulaji from chains. I have killed demon like Sidd Sad. I sent Kanhoji Angre into hell. Think of the condition of Viroobai to which I reduced her."³

He always paraded his honours to his devotees in order that they should behold him with awe and respect. "Viroobai gave me Rs. 2000." "I blessed the Chhatrapati that he would have a son". "Viroobai gave me a dulai."

1. PBC p. 19, DCHM 12/1051.

2. DCHM 20/872 B, PBCL 283, 54

3. PBCL 291. R.III Pr.p. 186.

"Ranoji has given me a shawl"; "The queens have been invited into the path of spiritual life by me." "Fatesing honoured me with a palanquin." My 'Vairagya' is like Shuka." These were some of his boast to the different sardars in the Maratha nobility.¹ Thus the Swami boasted that everything happened according to his blessings or curses. His faithful devotees were led by his self adulation. Plutarch's remark that 'lovers of flattery generally lack merit' appears to be true in case of the Swami.

iv) His jealousy and vindictiveness.

The Swami was a bundle of contradictions. He posed as a sadhu before the people, and lacked almost all the virtues of a real saint. He felt jealousy for other people. One Brahmin at Parshuram was earning money. The Swami felt an intense jealousy towards that Brahmin and made attempts to remove him by sufering it to Angres and the Pratinidhi who were competent to do the needful. Pilaji was related to the Angres. To Manaji Angre the Swami wrote about Pilaji. "Pilaji is a great imposter. Dont rely on him."² To Sadashivrao Bhau he wrote, "Pilaji Jadhav has earned a lot of money since the time of Balaji Nana. He must be

1. PBCL 310,266,296,12 298,322, 315, 369.

2. Ibid 326

having two-three crores of rupees. Make it convenient to recover some amount from him."¹ He regarded other Sardars except the Peshwa as sinners in Shahu's court, and wrote to the Peshwa that they intended to harm him. Sometimes he praised Khanderao Dabhade and at other place we find him warning the Peshwa against the machinations of Khanderao. To Tulaji he wrote that even the work of Bajirao and the Pratinidhi² was not laudable/compared to him². In a fragment of² letter the Swami says, " He has insulted me once. I cursed him. His nose has been cut. I am writing this to you because he is shameless. He is so worthless that he might pick up a coin fallen in the dirt."³ This remark appears to be either about Sambhaji Angre or some other Maratha sardar.

v) Back biting and tale bearing.

As a matter of fact the Swami should have treated all his devotees equal. But he favoured some and hated others. He cursed Sambhaji Angre while writing to Tulaji. To Manaji he wrote of the bad deeds of Sambhaji. He prejudiced the minds of the Peshwas against other ministers. To Tulaji he wrote ill about the Pratinidhi and the Peshwas.

1. PBCL 293.

2. Ibid 287, 268, 275. DCHM 20/451, 881.

3. DCHM 12/1048.

In a letter probably written to some members of Peshwa's family the Swami writes, "Send Babuji Naik as per my letter. If I will bless him he would be triumphant and would come to see you. God also blesses him and he would be successful".¹ But to Fatesing he wrote, "Don't make friends with Babuji Naik. He is a rogue and a great sinner. He will not do any good to you. He is a savkar and a most accursed man. Don't make friends with him. I am not in good terms with him. That is why I am giving you this warning. Keep these things to yourself and cut off the friendship with him. If you will befriend him soon you will realise the truth of my warning".

He was so enraged with Sambhaji that he contemplated nothing else but his annihilation. He never forgave a slight.²

vi) His cruelty and high-handedness.

The Swami has been extolled so far as a Saint. A saint, is supposed to be a kind man always full of mercy. "When the world conflagrates" wrote Saint Muktabai, "the saint's words must descend like a water. Whoever wishes to be a saint must have the power of forbearance". The saints of the highest order regard the whole humanity as God's children who are born equal. The Swami desired that some people should

1. DCHM 12/1048, 1097, PBCL 268, 287. DCHM 20/1034.

2. PBCL 300

suffer. He pronounced dire curses upon some persons who were once his devotees. He felt no pity in throwing Kanhoji, who were in life intimate & obliging towards him. Sakhoji and Sambhaji Angre into hell/. As already has been pointed in the ~~px~~ foregoing paragraphs that once he said that Jivaji Krishna's house should be burnt in the in the mid day.¹

To Trimbak Krishna Moghe at Gothana, the Swami wrote, "As you suggest you may speak to Angre about Dorle and Mahalunge. If they will agree, well and good. Otherwise get the revenue of the villages collected by any means. Do not cherish any hope about them. If the villages will be deserted let them be. Let the villages be laid waste but do me the favour". It is worth noting here that the great saint (viz. the Swami) feels no pity for the villagers and cares only for his revenue.²

Similarly the Swami felt no qualms of conscience in carrying on forced labour (wethbigari) in his inam villages. His precept was objected to the wethbigari of others but his own example was otherwise. Wethbigari in one sense was a slavery and an injustice and tyranny on the individuals but was then quite common. It might have been excused for ordinary persons but for a saint it was certainly censurable.³

1. DCHM 20/959

2. Ibid 20/1062

3. R.III 105.

Sona Rangari, one of the Swami's debtors was put in chains and stocks for not returning the Swami's money in time, by Swami's order. Tukaji Patil and Baka Mali did not pay off the Swami's debt. Their sons, therefore, were kept as hostages on the fort Purandar. The servant of Bavaji Shirdeo had taken the ^{ear-}~~e~~/rings and the ring of the goldsmith from Virmade. The Swami's men arrested that servant in the absence of his owner and brought him to Dhavadshi. The Swami personally flogged him with a cudgel and got one side of his mustache shaved by means of a razor by his servant. Bavaji Shirdeo wrote to the Swami, "The question was of only one hundred rupees. But a holy and great saint like you should st~~st~~oop so low is indeed an ¹deviation. ~~unprecedented~~ ¹. The tailors from Malshiras who were the Swami's debtors were arrested and kept in confinement on the fort Purandar. The Swami instructed the commandant to exact a whole day work from the tailors and in the evening to give twenty five strokes of footwear on their heads, so that they would never/^{further} withhold God's (i.e. the Swami's) money.¹

The Swami had quarrels with the Patils from Dhavadshi Virmade and Malshiras. In the house of the Patil from Virmade the Swami's servants had done some vandalism for which Viroobai had given a severe warning to the Swami.²

1. DCHM 20/621, 622, 652, 653, 868.

2. For details see chapter 4.

Thus we find that forbearance was rare in the Swami's nature, while his high-handedness and wanton attitude was not worthy of a saint.¹

vii) His quarrelsomeness.

Saints are supposed to have no enemies, and they never hate anyone. The Swami, however, had some enemies and he hated many persons. He bore ill-will towards Yamaji Shivdeo and Bawaji Shivdeo. He complained about Shankarbhat Upadhya Murudkar, Anant Prabhu and Kanada and Neel Thakur who criticised him to their hearts content and abused him.²

The Swami spoke about Pilaji Jadhav as an imposter and complained about Govind Ramji Thakur and Bawaji Takpir who troubled him. He ~~xx~~ quarreled with Kanhoji, Sambhaji and Tulaji Angre.³

Babuji Naik was in his opinion a great sinner. The ministers in Shahu's court were villanous.

Since his arrival and settlement at Dhavadshi the Swami had bitter differences with the Patils from Dhavadshi.

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1. DCHM 20/197.
 2. PBCL 215, 1.
 3. Ibid 326, 76.

Virmade and Malshiras. The Patil of Virmade, according to the Swami, was mischievous.

The Patils were almost like kings in their villages. They were, for centuries, enjoying the privileges. They were, therefore, bound to be arrogant and turbulent. But the Swami was a saint. His indulging in these petty quarrels do not befit him.

Anandi and Radhu two of the Swami's maid servants also had left Dhavadshi because of a quarrel with him. About Lingi and Sajani the Swami had reported to the queens for their misbehaviour and offered to exchange them.¹ The Swami, it appears, was himself inclined towards discord. Many times he wrote to his devotees that he was prepared to dispense with them at any time.² He once remarked to Tulaji Angre, " Just as Sudama benefitted by his - friendship with Lord Krishna, whoever will behave justly with me will also be benefited.³ But those who would be antagonistic to me would have to suffer the fate of Ravana. " ³

1. DCHM 20/905, 1032, R.III 278.

2. Ibid 20/958

3. R.III 298.

(iii) On religion.

In India, since ages, religion held a powerful sway over the people. In the four stages of man's life in Hinduism the last viz. of a Sanyasin's was of great honour and respect. The Swami regarded himself as a sanyasin and professed himself to be the guardian of the people.

i) Ganapati and Mahadeo worship.

Since his childhood the Swami was the worshipper of Ganapati. It was his everyday practice to make earthen images of Ganapati and Mahadeo; and after worshipping to immerse them in water with the chanting of mantras. On the Sankasti Chaturthi every month he stood on one leg till the rising of the moon and performed penance. He had the strange gift of passing every year into a religious trance (Samadhi), from the first of Shravana (July) to the fourth of Bhadrapad (August) a period of 34 days.¹

ii) Adoption and propagation of Parshuram worship.

After his establishment in the Konkan, the Swami observed that Parshuram was much esteemed in that region. He, therefore, adopted that deity. Finding the circumstances quite favourable the Swami preached that he himself was the incarnation of Parshurama.² He decided to reconstruct the

1. SKBC p.4

2. DGHM 20/1036

Parshurama temple because he thought that in the Kaliyuga, there is no end to the merit of a man who builds temples.¹ He built temples of Bhargava at Gothana, Pimpri and Mardhe. He made a propaganda of the Parshuram worship among his devotees. He collected money by mendicancy and spent part of this money in building of temples and other public works such as tanks and wells.

iii) Religious rites.

The Swami had faith in vedic (religious) rites. We find him performing many religious rites for the Peshwas, the Chhatrapaties and the Angres. At Gothana an Atirudra ^{the} was performed by Trimbak Krishna Moghe, /Swami's Kamavisdar, at his behest /Ganeshpant Tambe performed a Maharudra at Parshurama by the order of the Swami by means of Japa (Incantations). Rs.30/- were spent at Parshuram for the daxina of the Brahmins. A feast was given to 200 Brahmins.²

For the sake of Nanasaheb Peshwa's victory the Swami proposed to perform three Maharudras. He suggested to Sadashivrao Bhau that he would spend for two Maharudras and the Peshwa should subscribe for one. The Peshwa

1. PBCL 309.

2. DCHM 12/626

does not seem to have paid any heed to the Swami's suggestion.¹

In 1745, for the sake of Swami's Archa cocoanut, utensils and other parapher^{nalia}/was supplied by Angres from Gopalgad and Govindgad.²

The Swami had once ordered Sadashivrao Bhau to give daxina to Anantbhat and seven other Brahmins. Bhau complied with the Swami's order.³

A proposal was^{once}/made by the Swami to Nanasaheb Peshwa for getting employed two Brahmins for an Abhisheka to Merulinga, like the previous year. He ordered Nanasaheb to pay Rs.23/- to the Brahmins as daxina. The Peshwa wrote that he did not wish to give the daxina for Abhisheka to the Brahmins every year. He, however, reluctantly sent Rs.23/- along with Somaji, the Swami's servant and requested the Swami to carry out the Abhisheka to Merulinga in the month of Sravana. The Peshwa further wrote to the Swami that daxina would not be given to the Brahmins of Merulinga thereafter.⁴

1. PBCL 165, 291.

2. DCHM 12/1060

3. Op.cit. 164.

4. PBCL 157

In 1737 a suggestion for a unique Homa (sacrifice) was made by the Swami to Chimaji Appa. He wrote, "One Homa was made by the Brahmins at Meru. This Homa I am going to do personally. Send me blue coloured tapta (a kind of rich cloth) to be put in the Homa. For this Homa, nut²mg, cloves and pepper ~~are~~ necessary. As these things are available in the store room, please do not send them". Chimaji sent Rs.103/- and 5 yds. of blue coloured tapta for the sake of homa and requested the Swami to perform the Homa as he desired.¹ In 1733 the Swami applauded Sambhaji Angre ^{of} addressing him as the king/Konkan. He further wrote to him, "In the Kingdom of Shivajiraja, there were Mahapurush like Mounibawa and Bawa Yakut. In your kingdom also there Mahapurush (like myself). It will be beneficial, meritorious and conducive to your victory if you perform Yajnas". The object of these Yajnas was to defeat the enemies and capture enemy ships. Sambhaji agreed to supply the material. We do not know whether the Swami's plan materialised or not.² These ceremonies were performed for the fulfilment of the worldly desires of the performers. That proves that Sambhaji Angre had faith in these Yajnas.

1. PBCL 131

2. R.III 273

When the Shiva temple of Poornagad was build the ceremony of consecration was performed by the Swami at his own cost. Sambhaji Angre supplied the necessary material.¹ The Swami instructed Tribak Krishna Moghe to carry out the works. Fifty Brahmins were to be employed for this work. Each of the Brahmins was to be given Re. 1/- as daxina and the feast was to be given to them.² For making an Anusthan 2 Khandies of sesamum seeds was purchased by the Swami.³ In December 1733 the Swami had vowed to the Bhuleshwar a Samaradhana (a common prayer feast) of 1000 Brahmins to ward off the attack of the English ships on Angre and to defeat them⁴. To make Anusthanas at Meruling in the month of Shravan Chimaji sent Rs. 15/- to the Swami. Rs. 10/- of these were to be given to the Brahmins as daxina and Rs. 5/- were to be spend for their feast.⁵ Sambhaji Pawar borrowed Rs. 100/- for a feast to be given to Brahmins which the Swami had arranged.⁶ This we find that the Swami took keen interest in Yajnas and Anusthanas.

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1. DCHM 20/862
 2. Ibid 20/862, R.III 262.
 3. R.III 269
 4. PBCL 311.
 5. Ibid 137
 6. DCHM 20/559

iv) Building works.

The Swami believed that in the Kaliyuga there is no limit to the merit of a man who builds temples. He also believed that bridges, wells, tanks should be built for the people because no work would be more religious and pious than these. The Swami spent nearly ten lacs of rupees on or about 50 constructions of public utility, and religious shrines.¹

v) His ideas of a Guru.

The 'Guru' is always held high in the Hindu religion. The Chandogya Upanishad says, "Only when studied under a proper teacher does any knowledge become efficacious." Sages like Dhaumya, Durvasa, Vishwamitra and Vasistha have immortalised themselves by their high estimate as 'Gurus'. Brahmendra Swami ranked himself with these great gurus. He firmly believed that a king must have a religious preceptor. Citing some examples from History and Puranas the Swami says that the great Shivaji worshiped Mounibawa and Baba Yakut. (Mark, he does not mention Ramdas!). Like him the Swami preached that Angres and the Chhatrapati should have a guru like himself. In the Stayaguga, Raja Harischandra had as his Guru Vishwamitra. Jalandarnath, the Guru of Kanifnath was well known. King Gopichandra's mother Maminavati worshipped Machhindranath as her guru.²

1. PBCL 309, 298.

2. DCHM 20/891

vi) The fifth ashrama

Every Brahmin is supposed to pass through four Ashramas or four fold system of life. These were :-

1. Unmarried student (Brahma carin)
2. Married house holder (Grihastha)
3. Anchorite (Vanaprastha)
4. Religious devotee (Parivrajaka or Sanyasin)

The Swami seems to have devised a fifth Ashrama which he has mentioned in two of his letters. By this he probably means the Jivanmukta stage in religious growth or the law of inertia by which a soul that has been emancipated must not voluntarily end his life but continue a dispassionate life like the rotation of a potter's wheel after the pot has been shaped and removed. The mystical aspect of the Swami's life and mention of Kanifnath and Machindranath in his letters is indicative of the impressions of the Nath sect in the Swami's days.

He writes, " Mine is the fifth Ashrama. I should not make disciples ". Again to Sambhaji Angre he wrote " Whatever my undertakings be, I must see them through.

Because mine the fifth Ashrama".¹ The details of this fifth Ashrama are not known.

vii) His ideas of hell and heaven.

The Swami carried on his usury in the name of God. He regards his money as God's money. He who would keep God's money, i.e. would not pay it in time, was not only to get hell, but was to suffer many births hereafter. The Swami wrote to Tulaji, " He who will with-hold God's money will have to dig for twentyone births. The same curses were repeated by the Swami to Laxmibai and Mathurabai Angre.² As if by simply paying off the Swami's money in time the forefathers could be switched off immediately to heaven.³

viii) Curses.

There is a superstition amongst the devotees of a saint that his abnormal behaviour or his abuses and curses are his blessings and favour in disguise. The Swami seems to be aware of this superstition. We find him many times using obscene language to his devotees, including the Queens. Once he asked a piece of land from Viroobai and wrote to her that if the land would be granted he would go there for lavatory purposes only.⁴ The language used to the Queen shows lack of decorum in the Swami.

1. DCHM 20/891. PBCL 310.

2. PBCL 322. R.III 294.

3. Ibid 322.

4. DCHM 20/1029

Fatesingh Bhonsale had promised two cows to the Swami. One was sent to the Swami. The Swami asked for the price of the other and further wrote that after drinking the cow's urine and whey he would abuse Fatesing, which would be conducive to his prosperity.¹

To Manaji he wrote, "Since you are God's incarnate I take the liberty of abusing you five hundred times a day so that you may be useful to me at the end."²

In case of his curses the Swami took the advantage of the fallacy 'post hoc argo propter hoc'. He preached that Kanhoji and Sambhaji Angre died because of his curses. Chimnaji Damodar became prisoner because he had ordained it beforehand. Similarly he told Bajirao that it was 'he' who had given the Mogul (i.e. the Nizam) to him. About Bassein he wrote to Chimaji that he should not bother about Bassein because God has to worry about hundred times more than him.³

ix) Incomprehensible writing.

The Swami sometimes is seen writing inconsistent improper and incomprehensible things in his letters e.g. once he wrote, "The serpent is in the hole and is hissing by raising its hood. Don't believe it." The person to whom this was written asked the Swami what that hole was and

1. DCHM 20/953

2. PBCL 327

3. Ibid 322. DCHM 20/860

who was the serpent. Similarly to Siddi Sad, the Swami once wrote, "Will it be fair if a golden salver with its broken edge is presented"? The Siddi asked him what that golden salver was and who broke its edge.¹ In a letter to one Baba, the Swami writes, " Pandavas performed a sacrifice at Hastinapur. Sahadeo took the bhiksha and millions of bells began tolling - Your name too will spread in the state."² To Queen Sagunabai he wrote, " The guru left me because two hundred years have passed since I became a Sanyasin, and I came to serve you. You are Nirguna and Saguna."³ His writing appears to be a bundle of paradoxes.

It appears sometimes the Swami regarded himself also as Sri Krishna. Krishna was the cowherd in Gokula. The Swami wrote to some of his disciples that he was the cowherd and looked after the kine of those who were devotees of Hari (God).⁴ Many times he wrote to his disciples that he was the dust of the feet of the saints. To Bapuji Shripat (Chitrav) he once wrote, " I am the dust of the feet of those who are like you."⁵

His methods of addressing and praising his devotees was peculiar. To the Chhatrapati, the Peshwa and Angres he assured that he was their sentinel (jagali).⁶ The

1. PBCL 340. DCHM 20/762

2. DCHM 20/948

3. Ibid 20/1072

4. PBCL 290, 324, 371.

5. DCHM 20/860, PBCL 327.

6. PBCL 255, 274, 273, 281.

following forms of his addresses are worth noting.

Yogabhrasta Yogamata Sakwarbai, Sahasrayu Chiranjiva Maharaj, Gangajanhvisaman Matusri Radhabai, Mananirmal Gangal Acharye Punyashila Bhaktraraj, Chhatrapati Maharaj Jatashankar. He compared the Queens to Renuka (mother of Parshuram meaning his own), Parvati (wife of Shiva), mother of Rishishwar, rivers Ganga and Janvi. Bajirao, Chimaji and Bakaji Mahadik were compared to Rama, Laxmana and Hanuman respectively. The Swami's method of giving parallels and illustrations from mythology, puranas and epics deserve a mention here.

"Rishyashringa gave rice-balls to Kausalya, Kaikai and Sumitra. They took them credulously and they got sons. You also take this powder with faith. You will have sons."¹

(To Queen Sagunabai)

"After having played the dice the Pandavas started for the jungle. Their mother Kunti asked Shri Krishna, " You are going to Dwarka. What will be our lot here-after?" Krishnanath then replied, " I am not going to Dwarka. I am never in the company of your sons. People think that I have gone to Dwarka. If I would forget the Pandavas for just a moment, then think that my life is

finished." Thus he promised her. Kunti and some other devotees asked Krishna, " If Pandavas are your ardent devotees, why were they forced to resort to the jungle?" Krishna replied, " They are sent to the jungle in order that they should perform tapa. ¹ With the power of that tapa they would destroy the Kauravas."¹

(To Chimaaji Appa)

"The Sun god gave his ear-rings and armour to Karna. Shri Bhargava (i.e. the Swami) also has sent you the armour from his body. Rahu was in the hollow of the hands of Duryodhana. He distributed immense wealth. But it could not be exhausted. Still his name did not last. And people still praise the fame of the Pandavas in the three lokas. Similarly there are many devotees here. But you are superior to them like the Pandavas."²

(To Udaji Pawar)

"The Pandava Arjun fulfilled the wishes of Shrikrishna. The Pandavas were obedient, loyal and humble in their service to Shrikrishna. God, therefore, got their enemies defeated by them and let them rule the world. Pandavas succeeded because God bestowed favour on them."³

(To Chimaaji Appa).

1. PBCL 285.

2. Ibid 306

3. Ibid 283.

x) Power of Cow's urine.

Though the Swami possessed no miraculous or super-
-human powers he made his devotees believe^{so}/by giving them
threats of curses. He made them believe that the cow's
urine^{that} he threatened to throw, had wonderful superhuman
destructive powers.

To the queens he wrote, " Don't quarrel with the
Chhatrapati. If you will quarrel I shall leave this country
and throw cow's urine upon you." To Kashibai Bhonsale he
asked to arrest the tailors who had fled from Malshiras to
their state. He threatened, " If you will not obey me I
shall throw cow's urine upon you and come there personally."¹
There is no instance on record showing anybody suffering
from the Swami's threatened cow's urine.

xi) Mantras and Amulets.

The Swami had given some mantra to the two queens
of Shahu (Sagunabai and Sakwarbai) the faithful chanting
of which he told, would give them sons. He also gave them
powder which was to be taken for twenty-one days in the
morning mixed with Raypuri sugar.

1. PBCL 258, 296.

To one of the Maratha sardars the Swami had given a similar mantra, by the power of which he told, his enemies would be defeated. He gave him two amulets also.¹ The Swami had blessed Chhatrapati Shahu also for a son.² To the daughter in law of Umabai Dabhade a son was born. The Swami told her that the birth of her grandson was due to his blessings.³

xii) His vows and oaths.

The Swami himself believed in the power of oaths and vows. Before his coming up the Ghats, Kanhoji Angre had bound him by an oath. The Swami therefore did not leave Konkan till Kanhoji relieved him from that oath. He had himself prescribed oaths to Chimaji. "The Shenvi has insulted me. Punish him. If you don't punish him Parshuram's oath would be harming you". To Chimnaji Bhagwat he ordered not to send vegetables and grapes to him on oath.⁴

The Swami wrote a letter to Mahadaji Govind Karkide and asked him to show that letter to Damaji Gaikwad only

1. PBCL 258, 260, DCHM 12/1063. For details see Chap.IV

2. Ibid 310

3. Ibid 304

4. Ibid 286. DCHM 20/843.

on an oath of his father.¹

During the civil war in the Angre's house in 1740 Tulaji was captured by the Peshwa. The Swami informed Sambhaji Angre that he had made a vow to God to bestow 30putalyas (gold pieces) to God for the release of Tulaji and for the fulfilment of Sambhaji's wishes. For the sake of a son for the queen the Swami vowed to God that unless a son was born to her he would not see the shrine of Parshuram. To Venkatesh he vowed that when a son would be born to the queen he would present mohors (gold coins) to him and serve a grand feast to the Brahmins.²

xiii) Prophecies.

Many times the Swami wrote to his devotees that he could prognosticate things. It is really paradoxical that the Swami sometimes could not understand the almanac himself. Because we find him asking Ambaji Trimbak Purandare on what day of the week Chaturthi would be falling.³

1. PBCL 367

2. DCHM 20/930

3. Ibid 20/1022

Chimaji believed that the Swami was an incarnation of God; as such he could prognosticate things, which nobody else could do. He wrote to Chimaji, " Write to Bajirao that till the month of Jyestha he should not trust anybody in that distant province. He should not accept meals, eatables, water and betel nut leaves from anybody". The Swami further instructed that Chimaji himself, Bhau and Nanasaheb also must take the same care for themselves.

" Once the Jyestha is past," wrote the Swami, " You have no fear for many days. You will rule peaceably for a long time."¹ To Tulaji Angre the Swami wrote, "During the daily obeissance God told me that Matangad, Janjira and Kasa would be captured by you. I have sent you an armour because I came to know this before hand."² Letter No.358 in Rajwade's volume III appears to be the actual command of God through the Swami, (expressed of course by the Swami).

xiv) Belief in ghosts and goblins.

The Swami was a superstitious person. He believed in ghosts and goblins. Raghunath Hari (Gupte), Angre's sardar had some trouble, for which he desired to see the shrine of Dhootpapeshwar. But the Swami advised him to go to Gothana and visit the shrine of Bhargavaram. At the

1. PBCL 131.

2. DCHM 12/1105.

Swami's residence at Dhavadshi Antaji Narayan Bhagwat was appointed in place of Anturkar. Anturkar set the ghosts on Antajipant with the object of doing him evil. The Swami consulted the oracle for this.¹

Ambaji Patil of Dhavadshi set ghosts on the clerks of the Swami. People in Bhagwat's family fell ill and there was even a report of a death. The cattle in their house died. The Swami therefore ordered an exorcist from Suvarna-durga, who told that these were the two ghosts set by Ambaji Patil, who were doing mischief at the Swami's residence. The Swami, therefore, lodged a complaint with Chhatrapati Shahu.² There was a similar trouble of the Goddess (a local deity) at the fort Rasalgad.³ At Gothana, Ghag, his wife and Yesji were ^{possessed} ~~by~~ ^{by} ghosts. When they were taken to an exorcist, he told them that the two ghosts were set by other exorcist while ^{one} of the ghosts belonged to Ghanekar. The writer of this letter requested the Swami to drive out these spirits. We have no knowledge of what the Swami had done, in this case.⁴ Bajirao and Chimaji Appa had taken two images (dev) from the Swami with a sentiment

1. DCHM 20/645.

2. PBCL 254.

3. PBC pp. 114-115.

4. DCHM 12/651.

of devotion. The Swami had a serious illness afterwards. He wrote to both of them, " Had those two images been with me I would not have fallen ill. Ganpati and Bhuloba alone could not do anything."¹

xv) His samadhi.

In his youth, at Rajur and afterwards in the woods of Dhamani Songaon near Parshuram the Swami is said to have performed a penance. In his later years it became his custom to go into Samadhi from Shravana Shudha Pratipada (July - August) to Bhadrapada Shuddha Chaturthi (Aug. Sept.). At Parshuram the Swami sat at an enclosed place, about six feet broad in a big cave at Songaon, 4 miles away from Parshuram counting his beads. There was a small entrance for this enclosure which was afterwards almost closed.

The same process was continued at Virmade when the Swami came up the ghats. It is said he took cow's urine & a handful of green chillies, and whey/daily through a small hole kept for the purpose.²

The further details of this Samadhi are not known. Whether

the Swami used to ^{exercise} ' Pranayama ' ; or what ' mantra ' he chanted during this samadhi is totally unknown.

But the ^{concluding} day of the Samadhi (Samadhi - Visarjan)

1. PBCL 276.

2. SKBC 39

was celebrated with pomp, and ceremony. Many people gathered. The Swami was taken in procession to Dhavadshi in a palanquin. Rich clothes were presented and donations ^{offered} were ~~made~~ on this occasion by the visitors. The Swami also gave in return as (prasad) -- grace to his devotees certain things. His annual tour was an important item after this samadhi. The Swami collected funds (bhiksha) from his ^wealthier disciples in the name of Bhargava,¹ during these tours. It is likely that the Swami might have achieved some superhuman powers (Siddhis) by means of his ' Hatayoga '. His end, however, occurred during the performance of his Samadhi.

1. SKBC 12, 28.

(iv) On Politics1) Maratha Nobility:

Leaving aside the Kolhapur/^{branch}~~Gadi~~, the Maratha State of Shahu was an autonomous state within the Mughal empire, a thing in contrast to Shivaji's sovereign independent state. With the coming of Shahu two doctrines were introduced in the Maratha Politics.

- 1) Shahu became a subordinate of the Mughal emperor.
- ii) The feudal system - confederacy - was introduced.

This resulted in dividing the Marathas into three distinct groups.

1) Maratha captains like Chandrasen, Rambhaji Nimbalkar, Nemaji Shinde etc. became the servants of the Nizam on the eastern side of Maharashtra and thus supported the Mughal empire.

2) The second group remained under the Peshwas in Central Maharashtra.

3) The third group consisted of the Marathas between Varna and Tungabhadra under Tarabai and Sambhaji of Kolhapur. The history of the eighteenth century Marathas is nothing but the internecine war amongst these three groups. --

The success of ^{the} Peshwa's group depended ^{upon} how far he would either weaken or annihilate the other two groups. They failed in accomplishing their both objects because of the first blunder at the root. That was the acceptance of - subordination by Shahu. ¹ to the Mughals.

ii) The Swami's Political Outlook :

It is very doubtful whether the Swami had seen the reign of Shivaji. He, however, seems to be recalling the reign of Aurangzeb as he died in 1707. From his point of view, Chandrarao More and the Raja of Shringarpur were captains of valour. In politics, according to the Swami Bismarckian might must be the right.² From his point of view the Maratha state of Shahu was without any order. The Swami once wrote to Chimaji, " Rule of law appears to be totally absent in this state." Your servants are insubordinate and devoid of loyalty. They over-ride you. The king is too kind and the servants are dishonest. Everyone fills his own coffer. Aurangzeb's rule was more stern and disciplined. A tiger (like Shivaji) alone could pounce upon him. That is why Jinji had fallen (to Shivaji).

1. Shejwalkar - Nizam Peshwa Relation. pp. 19-20.

2. DCHM 20/890. R.III 249.

The king is too weak in the administration. How is this going to work ? " The Swami's criticism appears to be true when applied to the rule of the Peshwa. The relation between the master and the servant right from the Chhatrapati to the lowest rank lacked in integrity such a state was bound to be a building raised on sand.¹

The Swami loved the land of Konkan and was proud of Maharashtra. To Chimaji he sent a congratulatory letter after his victory in the battle of Amzera in the Malwa in November 1728, and further added, " Though you have won a signal victory it is still of no avail so long as the Lord of your native land (viz. Parshuram) remains without worship. Your own people and your family are still suffering. All your victories are useless so long as your people are not bettered and your God is not worshipped (in freedom and) with ceremony". In another letter he tells Chimaji, "Though you might take Delhi by assault all your valour is useless without your Swadesh" (i.e. Maharashtra).²

In his opinion Bajirao was a captain par excellence, who had achieved three great triumphs in his life. They were 1) helping the Sayyads, 2) Invasion of Delhi and

1. PBCL 280. Shejwalkar, Nizam - Peshwa relations p. 74.

2. Ibid 283, DCHM 12/1049.

iii) defeat of Mughal i.e. the Nizam. The Swami even belittled Shivaji in comparing Bajirao's accomplishments with him. "Shivaji had 40,000 horses in the battle. But he dared not fight the Mughal in an open battle (and always went in for Guerilla warfare). You alone could do it ! " In another letter addressed to Bajirao and Chimaji he wrote, " I have carried on about - 20 works of Bhargava in the Konkan. Now you must take charge of your native land. You strike terror in the hearts of your enemies ! At Delhi and Agra they shut the doors in the very daylight (when they hear of your arrival !) (Though Shivaji had to exert for capturing Jinji). You might take Jinji by one stroke of your footwear !" After the meeting of Bajirao and the Nizam at Roherameshwar in 1732 the Swami was informed by Purandare that the meeting was a grand success. The Swami became so jubilant that he ordered the firing of x five gun-shots and the sounding of drums. He even celebrated the moment by distributing sugar. The Swami was aware that Shahu owed the prosperity of his state to Peshwa.¹ These extracts are sufficient to reflect the political sentiments of the Swami. The Swami's mind was incapable of understanding the difference between a Shivaji and Bajirao. He had no understanding of the place of diplomacy in politics. He was ignorant of the various means of warfare.

We are very much doubtful whether the Swami had any

1. SPD 9/22, 33/442, 10/85, DCHM 20/1033.

sense of patriotism like his contemporaries though he was proud of being a Maratha. He once wrote to Muktabai Dabhadhi (Umabai), "Rambhaji Nimbalkar described Shahu's cause. Does he not earn his livelihood all the same ? Chandrasen Jadhav and Sultanji Nimbalkar similarly left him. The latter got a strong seat as a jagir. So many have given up the service of Shahu¹ ----Gaikwad went to other place but still he is getting his brea --- Give them (something) to grease their palms; and please Kilij Khan (the Nizam) and the Chhatrapati." (The last sentence has not been correctly read from the original by Parasnis¹. It must be marked that the Swami is asking Umabai to win the favour of the Nizam. The Swami felt no shame in either accepting or demanding village from the Siddi and the Nizam. Prior to the Janjira War, the Swami had asked Sambhaji of Kolhapur to arrange the despatch of the Nizam's letters to the Siddi through his dominion. He writes to Queen Sagunabai, "I had an intention to see the Nabab Mugal and ask a village from him and come back in a palanquin to see you. Unfortunately I could not see him. When I was in the Konkan I had been granted four villages (by the Siddi) which is already known to you. When Baji was living he used to say, "I shall take you to Kilij Khan and make him grant you five villages." He is dead and gone. Otherwise he would have materialised his promise. You would have then realised. You could not give the villages to a meritorious person...

1. PBCL 304

like me. You wanted to grant them to undeserving persons.¹
 The Swami writes this without any regard for the Queen who was loyal to the king under whose patronage he was staying! The Swami wanted to secure the villages from the Nizam and parade his exploits in a palanquin to the queen of the Chhatrapati. He wanted to speak his mind to the Queen when said "if you are not granting me the village I shall secure it from your yavana enemy."²

3. The Swami and Contemporary Politics.

Parasnis has argued that Brahmendra Swami was the prime mover (premium mobile) behind the contemporary politics. To discuss this it is necessary to know what the contemporary politics was. Parasnis further states, " To succeed in the diplomacy, we do not know what means were employed by the Swami."³

The contemporary politics consisted of two important factors.

- (i) Internal diplomacy against various potentates
- (ii) External expansion.

1. PBCL 259.

2. Shejwalkar, Nizam Peshwa Relations p.75.

3. PBC p.86

The external expansion had already started before the death of Aurangzeb. Jadhav, Dabhade, Bande, Angre and Bhonsale these sardars had started their ravages in the Mughal provinces of Berar, Khandesh, Gujrat and Konkan and exacted Chauthai and Sardeshmukhi. Since the return of Shahu from the Mughal camp the Maratha state had become an autocratic state within the Mughal empire ruled by a hereditary king with the help of a council of ministers. Shahu had added the feudatory nobility. These noblemen were to manage the revenue, military and civil affairs within their jagirs and give a fixed sum to Chhatrapati. This system was devised by Balaji Vishwanath. Gradually the Peshwa occupied a superior position in the council of ministers. A majority of ministers were having sympathy to Tarabai. When both these systems were coming into execution, the Swami had just started his long tour in the Konkan with a view to collect money for the reconstruction of the temple of Parshurama. The feudal system was adopted by Shahu for the strengthening of his party.

It is likely to be argued that the Swami had his imprints on both these systems when they had already developed. But the Swami does not appear to have entered Maratha politics during the tenure of Balaji Vishwanath, at all. There is no correspondence available of the Swami earlier than 1727 i.e. before he came to Dhavadshi. We have no clue, therefore, to trace the Swami's diplomacy, if any, prior to 1727. The post- 1727 correspondence

clearly shows that the Swami had no major part in either the Saranjami (feudal) system or in the expansion of Maratha state. It can only be said that the Swami had some part in the affairs of the Konkan only, and that too not a significant one.¹

4. His Personal Ambition.

Ambition, it is said, was the chief motive of the Swami. Parasnis is of the opinion that the Swami's chief motive was to propagate Hindu religion in general and the Parshuram worship in particular, and to build temples of Parshuram and celebrate his festivals. It does not appear that Bhargava worship was the chief motive of the Swami. He had built only three or four temples of Bhargavaram. If the Swami desired to propagage Hinduism, why did he beg for villages from the enemies of Hinduism viz. the Siddis and the Nizam? We have found that the Swami had not exerted as zealously as he should have done in annihilating the Siddi. In fact it appears he was quite friendly with the Siddi during and after the Janjira war.² His suggestion of starting a Bhargava tithe (patti) is not worth considering, because the Siddi was not destroyed by the Marathas

1. R.III Pr. pp 180 - 183.

2. DCHM 20/767, 768, 772.

and the Swami also left Konkan in 1728 for good. After his establishment at Dhavadshi we do not hear much about the Parshuram worship.¹ Athley thinks that it was partially true that the Swami was ambitious. He further adds that the Swami's ambition was not ignoble. Kanhoji Angre had stated in one of his letters to the Swami that he should go up the ghats to give a message of uplift to the sinners.² The object of the Swami's ambition according to Athley was to impress his contemporary nobility who was the lover of pomp and display, and to make them obedient. His orders were invaluable for the ennobling of the religion and the country. Ramdas also was ambitious. He too asked Shivaji why he did not make enquiries about him when he had stayed in his land. Rajwade observes that ambition no doubt was the chief motive of the Swami. To see the Nizam-ul-mulk, to make friends with the English, to make the Chhatrapati send for a palanquin were the honours, eagerly desired by the Swami. Alekar, in attempting to reply Rajwade accepts that the Swami was ambitious. But his ambition was a noble one --- to destroy the Yawanas. This has already been replied above. Though the Swami had once written that the Shamal (the Siddi) should be totally destroyed, we do not find he had acted vigorously for this object.³

1. PBC pp. 88-89. Athley - Kesari 11-1-1905.

2. R.III 180.

3. PBC. p.85. Alekar-Granthmala No.92 p.87;
Athley Kesari 31st Jan.1905, R.III Pr. p.193.
See Chap.III

Rajwade's explanation of the Swami's ambition appears to be true. The Swami always proclaimed that he himself was the incarnation of Parshuram. To be appreciated, to be honoured, to be respected was his only ambition. He was proud that his fame had reached as far as Agra and Delhi through his worthy devotees like Bajirao and Chimaji-appa.

"The whole world worships me. Setes (merchants) and mahajans (money lenders) patronize me¹. They send me thousands of rupees. (Viroobai comes four times a year to see me".)

"The Chhatrapati honoured me by worshipping me."

- To Sundar Vinzaji.^{1a}

"The Chhatrapati and Viroobhai paid a visit to me."

- To Chimaji Appa.²

"The King, Viroobai two Queens and the Sarkarkun came to see me. They stayed for a couple of days and left."

- To Manaji Angre.³

"Viroobai comes to me four times a year."

- To Kashibai Bhonsle.⁴

"Without asking Viroobai presented Rs. 2000 to me."

- To Chimaji Appa.⁵

"I met prince Fatesing. He worshipped me respectfully and honoured me by seating me in a palanquin."

- To Queen⁶

"Bajirao worshipped me during my sojourn in Poona."

- To Shivaji Shankar.⁷

1	DCHM 12/1048	3	PBCL 328	6	R. III 31
1a	Ibid 20/662	4	Ibid 296	7	DCHM 20/995
2	PBCL 276	5	Ibid 145	8	R. III 31

These extracts illustrate the Swami's trick of the trade. He always wished to emphasise the minds of his devotees by spreading these sentences in his letters to them. He meant thereby, " You can now see. I am a great man. The King, the Queens, the prince and the Peshwa come and worship me. You must also have your share. Try to honour and pay me more than them." These extracts also illustrate the vanity of the Swami. The person to whom the Swami writes automatically returns the compliments, "You are a Mahapurush. It is but natural they worship you."¹ Athley's view that the object of the Swami's ambition was to impress his contemporary nobility who loved pomp and display to make them obedient also appears to be concurring with Rajwade's opinion.² In one of his letters the Swami writes, " I yearn for respect. At least in my presence , you should guard my respect."³

5. The Swami's favouritism.

The Swami had the Chhatrapati, the Peshwa and the Maratha sardars as his devotees. He made a full use of these Government officers in the Maratha state for the bettering of his favourites. The Kanojies and Krishnambhat Desai of Asole were his best favourites. For collecting the interest and the dues of his debts, he brought pressure on the Chhatrapati and the Maratha nobility. Hari Bhora was a devotee of the Swami. He had taken some loan from the Swami.

1. R. III 31

2. PBCL 282, 296, 320, DCHM 12/1048

3. DCHM 12/1051.

Hari Bhora had to collect his money from the clients. The Swami requested the Chhatrapati to exert his influence for the collection of Hari Bhora's dues.¹ To order the Chhatrapati to do these petty things shows the narrowness of the Swami's mind. He brought pressure on the Angres to bestow the Mahajanki of Murud upon Bagul and the Deshmukhi of Asole upon Krishnambhat, his favourites.² He attempted to grant greater favour to Sayaji Kanoje than he actually deserved by asking Nanasaheb Peshwa to grant them.³ He desired to bestow on Shenvi the work of collecting dues from the Portuguese possessions near Goa taking away the same from Venkatrao Narayan a brother-in-law of Bajirao but the Peshwa would not comply with this request. Many a time it has been observed that the Swami asked the Peshwa to remove one person from his post and appoint another in his place.⁴

6. His recommendations.

It can be admitted that in respect of Mahadoba Parandare, Udaji and Jagjivan Pawar and Bakaji Naik Mahadik, the recommendations of the Swami were just. But such examples are few and far between.⁵ Recommendations for worthy persons were acceptable. But the Swami dabbled with the administration for the sake of his recommendations. Many times the Swami believed that his devotees would prosper by his recommendations alone. He wrote to Bajirao and Tulaji that he would recommend them to the King.⁶

1. DCHM 12/1035

2. R.III 292, PBCL 328, 389

3. PBCL 72

4. Ibid 286, 338

5. Ibid 238, 208, 272. R. III 505.

Rajwade remarks that the Swami made minor recommendations. Ramdas never felt a necessity for these petty things. While Alekar regards these recommendations of the Swami as worthy of note.¹

7. Selfishness and meddling in Administration.

It has been observed that the Swami made politics to serve his own selfish ends in the following ways :

- i) For collecting his dues and interests he exploited the services of the Maratha Sardars who were his deciples.

He asked Chimaji Appa to collect Rs. 125/- from Govind Ram Thakur.² Even for an interest on Rs. 30/- we find the Swami asking Chimaji to collect it³. Sadashiv Chimaji is asked to collect Rs. 50/- from Bapuji Meghashyam⁴. Shankaraji Keshava is ordered to collect the subscription in his district amounting to Rs. 5000.⁵ In addition to these hundreds of more examples of a similar type are scattered in the correspondence of the Swami. It is disgusting to find the Swami employing these notables for his petty works.

- ii) He prevailed upon the Maratha nobility to punish his private enemies.

Though the Swami regarded himself as a Paramhansa he is always seen to be a victim of wreath and jealousy which always resulted in quarrels. This saint had his

1. R. III Pr. p. 194, Alekar. Granthamala 92, p. 86.
2. PBCL 138
3. DCHM 20/961
4. Op.cit 81.
5. DCHM 20/633

enemies, ^{too.} He punished his enemies through his worthier devotees. The Swami quarrelled with Ambaji Patil of Dhavadshi, and asked Raja Shahu to punish him. Similarly one Shenvi insulted him for which he asked Chimaaji Appa to chastise him. He prejudiced the mind of Fatesing against Bapuji Naik.¹

- iii) He demanded villages from all, even from the private estates of the sardars & from the enemies also.

He asked for the village Dhalavli from Apaji and Tulaji Angre. Village Ghargaon belonging to the private estate of Queen Sakwarbai was demanded by him. But the queen refused to part with her vatan-village. From Janoji Nimbalkar the Swami demanded the village Ropla, which he also courteously declined to part for the Swami.² From the Nizam the Swami demanded the village Rajur; and from the Siddis Pedhe, Ambdas Naysi were the villages secured by the Swami.³

- iv) He made quixotic suggestions to the Queens such as stopping the English from helping the Siddi.

During the Janjira war the Swami suggested to the

1. PBCL 254, 286, 300.

2. Ibid 204, 205, 94, 95.

3. Ibid 259, PBC p. 14.

^a
Queen Skwarbai an idea of stopping the English from helping the Siddi as he had friendship with the English.

- v) He demanded exemptions for the evasion of the law of the land.

The Swami thought that he being a religious preceptor of the Maratha society, the laws of the Maratha state or any other state should not bind him. He always desired that he should be given an exemption. He ordered Sambhaji Angre to stop the inspection of his garden lands at Gothana. In the cultivable land lying along the coast at Gothana the legal exemption permitted was for three years. The Swami got a special sanction for him for the period of twenty years. When he was permitted to take the bullocks from Penn carrying 15 khandis of salt, his servants made double trips on the same permit for which they had to answer the Angre's men. Peshwa's officers too recovered a fine of 30 rupees and a gold ring because the Swami's servant took more bullocks to Penn than those were permitted. Chimaji Appa mildly suggested to the Swami that he would have to pay for the extra bullocks. ¹

1 R. III 257, 309, 286, PBCL 151, 150

vi) He interfered with justice.

There are many instances of the meddling of the Swami in matter of justice. In the dispute regarding the border between the villages Nimb and Anewadi Viroobai requested him not to interfere. In the instances of dispute between Keroji and Yesaji at Virmade of Krishnambhat and Kassar and the case of Hasa blacksmith are already referred to .

The Swami's evasions of law and interference in justice cannot be excused on religious ground. We cannot help calling these actions of the Swami an unnecessary meddling in politics, though such instances were common in the eighteenth century Maratha society.

vii) He prejudiced the minds of the sardars and ministers against ^{one an} each other and embittered the harmony between them.

The Swami's method of playing one nobleman against the other was most harmful. To Bajirao he wrote, "There are some vicious characters at Satara who are being listened to by the Raja." To Chimaji he wrote, " At Umabai's place

all the sinners (i.e. the sardars who were opposing the Peshwa) have gathered together. " Sitting at Satara Khanderao Dabhade undid the plans^s of Chimaji and Bajirao, which the Swami informed Chimaji and Bajirao. To Bajirao he wrote in unequivocal terms that the ministers at Satara bore an ill will towards^{him}. In the Janjira war when the Peshwa isolated the Pratinidhi by creating prejudice in the minds of Angres and Bakaji Mahadik against the Pratinidhi, the Swami connived at him, thus indirectly supporting his attitude. His remarks about Babuji Naik and Pilaji Jadhav have already been referred to. Thus we find the Swami sowing seeds of dissention amongst the Maratha nobility. Such actions of the swami are unworthy of him who had established himself as a saint.¹

The following letter written by Mahadaji Salonkhe alias Dubal will throw light on the types of the Machinations at Satara in which the Swami was involved.

1 PBCL 298, 237, 300, 326,

DCHM 20/1034, 451.

From Mahadaji Salonkhe to Srimant Tirtharoop
 Paramhansabava, " Your graceful letter has been received.
 I would like to request you to send a letter in the name
 of scubhagyadisampanna Matusri Bai (i.e. the queen) and
 state in that letter that ' I have bestowed Mouje Rople
 tarf Haveli Parande, on you. It has no connection with
 the villages I already have in possession." We shall,
 then send you a paper from the queen for Rs. 1000/- for
 the sake of the palanquin. You should not, however, make
 any mention about the rupees in your paper."¹ The above
 letter speaks for itself.

1. DCHM 20/579.

CHAPTER VII : ESTIMATE OF THE SWAMI.

- i) The Swami about himself.
- ii) Contemporary Opinion.
- iii) Modern Criticism.

CHAPTER VII.i) The Swami about himself.

" I yearn for honour. At least in my presence you must guard my honour."¹

"If you will obey me, my reputation also will spread."²

The Swami wanted everybody to respect him, and obey him. If he was not obeyed he was inclined to sweat at that person ~~me~~ immediately. The Swami had no refined manners. He yearned for and enjoyed honour and reputation and paraded it to others.

"I don't like your double attitude towards me."

To Sadoba.³

"If you will be worshipping me, then rest assured you will soon secure Mahad."

To Udaji Pawar.⁴

These two remarks show that the Swami wanted to emphasise on the minds of his devotees that it was due to his blessings that they secured their victories. He wanted people to fix their attention on himself only.

" I could carry on these works because merchants and money lenders contribute freely their mite."⁵

1. DCHM 12/1051

2. Ibid 20/949

3. PBCL 294.

4. Ibid ³105

5. DCHM 12/1048

" I require five thousand rupees per month for expenditure. I have got ten devotees who bear the burden of this expenditure." ¹

The Swami's maintenance and his building works were carried on by the money he secured from his wealthier devotees. His usury was also a source of income to him. Money and articles of daily need, as well as materials required for building works were constantly demanded by the Swami from his devotees. These demands were unwelcome and were anything but liked by them.

" I am not a robber. I am neither a great pandit nor a Brahmin astrologer. I am the dust at the feet of the people like you." ²

I am a mad ascetic. Bhargava has taken human form in your family. ³ (To Chimaji).

These were the Swami's catch-words and glib phrases for enticing his devotees to worship and respect him. His actual behaviour was not so humble and modest to his devotees. Whenever the Swami desired certain things to be done, he used such - language. Credulous persons are easily led away by such phrases.

1. PBCL 308

2. DCHM 20/860

3. PBCL 281.

It was for Sita's sake that Ravana met his ruin. See now what will happen for the sake of Kanoja."¹ Such threats were used by the Swami in imposing on others his will in any matter. This remark illustrates the favouritism of the Swami. The Swami wanted to lift his favourites Kanojes upto higher posts. The Peshwa and the Angres were not supporting the Swami's wishes. The Swami, therefore, got angry & uttered the above threat. Such threats of the Swami are to be strongly deprecated. Krishnambhat had written to the Swami, "You are absorbed night and day in my well|being. I am, therefore, bound to prosper."²

11) Contemporary opinion about the Swami.

It is argued that the Swami was acclaimed a saint by everybody during his life time and was revered as such even after his death. (Parasnis.). It is worth while examining therefore, the remarks of some contemporary people.

"We hope that we will not be separated from the feet of the Swami. We have no other deity to worship than the Swami."

3

—: Kesharbai and Tulsi Gujar, Harnai.

In the case of the common people, saints have simply to
like love
win their faith/at first sight, ~~like love~~. Once it is won, the devotee does anything for the saint. The Swami had asked 'nigdel' oil from Kesharibai. She is writing to the Swami in

1. DCHM 12/337 A.

2. Ibid 20/713

3. DCHM 20/714

the usual devotional manner.

"The Swami is great and ^{the} guardian of orphans."

—! Bawaji Mhaske, Commandant, Jaygad fort.¹

"The Swami has been giving us bread and clothes for the last fifteen years. You always give munificently. Your giving is continuous, sufficient and perfect."²

The Swami was once not well. His servant, Lakhmaji Salvi, when he heard of it, wrote this to Chimnajipant, Bapujipant and Dhondopant.

"It is learnt that the Swami is not well. When he is ^{all} hale and hearty, we/are happy. Who is going to care for us after him?"³

These remarks show the faith and loyalty of the Swami's dependants to him.

Sardars.

1) Angre.

"It is true everything happens according to the associations of previous birth. The common people will feel weal or woe for these things. But the Swami is a 'paramhansa' beyond pleasure and pain. Why should he then worry every

1. DCHM 20/642 A.

2. Ragho Ballal. PECL 361.

3. DCHM 12/409 (Lakhmoji Salvi).

moment over trifles? Every now and then you are writing that because of the elephant ^{and such a} such/thing is lost. Why should you write like this? The 'sriti smriti' have ordained that man should never have these temptations. It is not proper for the Swami to brood over the matter that has already happened for better or for worse. Everything happens according to the will of God."¹

This extract from Kanhoji's letter alone is sufficient to refute the statement of Parasnis that all contemporary people worshipped him with reverence. The remark of Kanhoji can be applied to the behaviour of the Swami during the last thirty years of his life. Parasnis thinks that Kanhoji is joking here. The Swami is seldom found cutting a joke. He is always serious. As a matter of fact he is not joking here. He is writing quite seriously. Even if it is taken that Kanhoji was joking in this case it still hides a sharp criticism of the Swami's character. Parasnis also thinks that Kanhoji might have passed this remark through resentment or being harassed. The Swami himself did not like this frank criticism of Kanhoji. Both Kanhoji and the Swami were quite friendly when they were at Suvarnadurga. Kanhoji, therefore, was in a position to write frankly to the Swami. Even after Kanhoji's death, the Swami nourished a hatred for him. He once wrote to Bajirao and Chimaji, "Kanhoji did not pay back the money I earned by the sweat of my brow, and gave me lot of trouble."²

1. R.III 179. (Kanhoji)

2. PBC pp.32-33, R.III 179, PBCL 276.

"The Swami has made mention of the things required by him. I have already written to you that the thing which would be required by you would be duly sent to you. In spite of my writing to you two or three times, you are writing and reminding me. If the Swami does not make a mention of these things in every letter it will be good."

- Sambhaji Angre.-¹

"If the Swami would not write about the rafters it would be good."

- Sambhaji Shinde, Commandant
Rasalgad fort.-²

"I have not been able to see the Peshwa as yet. Once everything is settled, all the dues will be paid off. You need not send the clerk so often to remind us."

- Yeshwantrao Powar - ³

These extracts show how the Swami became a nuisance to his contemporaries on account of his incessant monetary and other demands of things in and out of season.

"The Swami is the very incarnation of Bhargavram." Even the bird of the jungle, if blessed by you, would obey your commands. After the death of our father, the feet of the Swami have been to us^{as} our parents, guru, God & religion...

1. R.III 280.

2. DCHM 20/542.

3. Ibid 20/572.

I desire to possess the ancestral seat of Kolaba. If you will not think seriously of this and if you will laugh away my idea imagine then what my father might not say to you in heaven."

- Sambhaji Angre - ¹

there are no

"The state where ^{there are no} 'tapasvins' like the Swami ~~do not leave in case~~ cannot be said to be truly progressive or expanding. The whole world is favourable to the Swami. Wherever he goes, he will be received with high honour or devotion by all.... You friendship with my late lamented lord (Kanhoji) was unique, natural and intimate. He is gone. It is now your duty to make good what is deficient in their (Kanhoji's children's) lives, and to wish them well. If you think ill of them my lord in heaven would be laughing at you."

- Laxmibai Angre - ²

Letters of Sambhaji, Sekhoji, Laxmibai and Mathurabai Angre show how deeply they revered the Swami. But the Swami kept on harassing them for the loans they had taken from him and threatened them to throw Kanhoji into hell, cursing them that their family would become extinct. Mathurabai Angre once warned him not to keep on repeating the curse of the extinction of their family.

1. R.III 272.

2. Ibid 340.

"We remember our promises, but you never".

- Shripatrao Pratinidhi - ¹

"You paid us Rs.300 last year. Though it was agreed that no mention should be made of it the Gosavi (i.e. the Swami) mentioned it to the Chhatrapati and misrepresenting the matter, reminded him of the money."

- Naro Shankar Sachiva -

to Bapuji Ganesh Tambe.²

The remarks of ^{the} Pratinidhi and the Pant Sachiva throw a good deal of light on the Swami's character. The Swami was a partisan of the Peshwa. He was always in the habit of cursing and abusing other ministers who in ^{their} turn exposed him.

"We are after all the Swami's devoted servants. Our bad name which has spread all over the world has as a matter of fact tarnished your name. These things are not happening according to the lustre of your penance. Those who come to your feet do not get your blessings, on the contrary they are condemned to degradation. This is surprising."³

- Bawaji Shivdeo -

The Swami personally disgraced the servant of Bawaji Shivdeo for a trifling offence in his absence. Bawaji Shivdeo

1. DCHM 20/246

2. Ibid 20/358

3. Ibid 20/657. For details see Chap. V.

stated the truth in his letter to the Swami. Bawaji Shivdeo's criticism is the true estimate of the Swami, through the eyes of ^a contemporary.

"The Swami is the incarnation of Bhrugu".

- Chimaji - 1

"The Swami has hurled his ^rsudashana on Bassein and has annihilated the enemies of the religion."

- Chimaji - 2

"The Swami launched the Sudarshana on the Shamala (the Siddi) and as a result the Shamala immediately was crushed."

- Chimaji - 3

These remarks of Chimaji illustrate his faith in the Swami. Though he was a good soldier and won victories at the point of the sword, he believed that they were all due to the Swami's miracles and blessings.

"The sum of Rs.6000 out of the money borrowed from the Swami is outstanding. The Swami will be angry with us if we will not pay the rupees after the closing of his 'samadhi' (samadhi visarjan). Please, therefore, request him not to insist upon the payment at present as we are hard up."

- Sadashiv Chimnaji to Jagannath Chimnaji-

1. PBCL 45

2. Ibid 54

3. Ibid 129.

" Only ten days have remained for the Samadhi. I desire to feast my eyes with what unique things you have brought for me from that province and then I shall sit for my samadhi."

- To Bajirao and Chimaji Appa¹ -

The Swami's mind was night and day preoccupied with the return of the loans advanced by him and the interest thereupon. Before and after the Samadhi, he thinks of nothing else but his money, and material pleasure. Even Sadashivrao Bhau understood this. He is, therefore, requesting Jagannathpant to pacify the Swami before his going into 'samadhi', otherwise if he does not see the money after the Samadhi, the Swami would immediately get angry.² Rajwade perhaps is right in saying that the Swami's soul was coated with desires.

"Even if Indra (the king of Gods) will descend from the heaven and contemplate insult of the Swami, he will be paled before the lustre of the victorious merit of the Swami."

- Chimaji -³

The remark of Chimaji shows how blindly Chimaji believed in the spiritual powers of the Swami. The Puranas tell us that Indra always feared the penance of the 'rishis' (sages) because by their penance he feared he would lose his position. He, therefore, always distur⁴bed their penance. Chimaji thought

1 PBCL 276

2 DCHM 26/965

3 PBCL 147

that the Swami was as powerful spiritually as the ancient sages like Shuka and Vishwamitra.

"You should not collect wood from the private compound of Keroji. Show to Pratinidhi's men some other wood. Don't disturb Keroji."

- Viroobai - 1

"You have written about the border dispute between Anewadi and Nimb You should not worry about this thing. The villagers of both the villages will mind their own business. You go to your own place."

- Viroobai - 2

"You are an angel. It is most unfair on your part to resort to such dark deeds."

- Viroobai - 3

"Hereafter those who will quarrel with and trouble Keroji and his father-in-law will be seriously dealt with."

:-Viroobai - 4

These remarks of the Queens illustrate the meddling and troublesome activities of the Swami and their strong disapproval of these activities which were not worthy of a saint.

1. DCHM 20/196

2. Ibid 20/202

3. Ibid 20/1070

4. Ibid 20/99

"Please write letters of good wishes and courtesy or on strict business. It is not proper to write threats to us. Please write such letters where they can be tolerated. We will not put up with it."

- Siddi Sad - ¹

Siddi Yakut was friendly with the Swami. He wrote to him " You should come back and stay at Parshuram. Many other people also will be happy by your coming and staying here." The Swami thought that he could be intimate with other Siddis also. But his arrogance was not tolerated by Siddi Sad who warned him in unequivocal terms. Siddi Sad himself always meant business."²

"The Swami builds temples, wells, tanks, etc. and cultivates trees plants and creepers creating eternal fame."

- Shahu - ³

"These revered persons purify the holy places. Wherever they would stay, would be a holy place."

- Shahu - ⁴

" What the Swami was doing don't do. What the Swami carried on don't discontinue.

-Shahu to Jagannath Chimnaji-⁵

1. DCHM 20/762 A.

2. PBCL 243.

3. Ibid 1

4. SKBC p.31

5. Ibid p.34

The first is the remark of Chhatrapati Shahu quoted from a letter of his. Without these two things there was nothing worth mentioning in the Swami's life. The last two remarks have been traced in the Bakhar of the Swami. Shahu's warning to Jagannath Chimnaji meant two things. (1) The Swami was harassing and abusing the people and exacting money from his devotees. Jagannath should not do it as it was not good. (2) The Swami protected and looked after his slaves and dependents. This should be continued. This shows that the Swami's views were disapproved even by his contemporaries.

iii) Modern Criticism on the Swami.

1) The Controversy

The controversy on the Swami's life lasted mainly from 1899 to 1905. The main contestants were Messrs V. K. Rajwade, D.B.Parasnis, N.R.Alekar, a pleader from Nagpur; B.N.Deo a critical writer in the Vividhajnavistara magazine and S.V.Athley of Shiposhi, a researcher in Maratha history. At the end of the nineteenth century and during the first decade of the twentieth century Mr. Vijapurkar was the editor of Granthmala and ^{Messrs Nadkarni & Morumkar of} Vividhajnavistara, two Marathi magazines well known for their learned articles. Parasnis published his biography of the Swami in 1899. Rajwade's criticism appeared in a form of a preface to his III volume in 1901 in the Granthmala. The reply of Parasnis to Rajwade appeared in the same volume. Alekar also criticised Rajwade in the 92nd volume of the Granthmala in the same year. Again Alekar and Deo contested in the Vividhajnavistara in 1902. Lastly in 1904 - 1905 Athley wrote a series of nine articles on the Janjira War and the estimation of the Swami in the Kesari. In following the epitome of the controversy under different heads below, it may please be noted that my comments on each criticism will be found between two brackets.

2) Duff.

It was Grant Duff, the historian of the Marathas, who first of all wrote about the Swami. Duff wrote, "The Swami was a much venerated person in the country and was the Mahapurush of Bajirao and his brother and seems to have possessed their entire confidence. The Peshwa's letters to his brother detail the actions of His life, in familiar manner without disguise and are quite invaluable."¹

(Duff's remark is based on the reading of a few letters of Bajirao and Chimaji Appa to the Swami. The Swami was no doubt a 'venerated person' and the 'Mahapurush' of Bajirao and his brother. It is, however, much doubted whether he ~~commanded~~ their entire confidence. Bajirao and Chimaji Appa wrote as familiarly to Narayan Dixit as they wrote to the Swami).

3) Discrepancy between the Life and Correspondence published by Parasnis.

In reviewing the biography of the Swami by Parasnis Deo vividly brought out the discrepancies between the biography and the correspondence appended to it. Deo feels with Rajwade that the pictures as presented by both were diametrically opposed. The biography exalted the Swami to the status of Ramdas and credited him with ^{the} work of national uplift. He was also credited with having few physical needs

1. DUFF XV p. 232 footnote.

treating gold and dust alike. The picture as revealed in the correspondence shows the Swami as selfish, intensely practical, and revealing human frailties of all kinds. He appears from his correspondence to be promoting mutual jealousies between a brother and a brother, sowing the seeds of baser human passions such as enmity, avarice and personal squabbles for the sake of selfish motives. The biographer appeared to Mr. Deo at many places confused. Montague, the biographer of Bacon, took for granted that the mind that could produce eternal jewels of thought must be pure. Superb brilliance of intellect, incomparable imagination, power of thinking and eternal morality go hand in hand. Macaulay commented on this that these presumptions result in perversion of reality, strange mode of thinking, unusual coincidences and inferences provoking laughter. Deo admits that * Montague might have been impressed by the philosophy of Bacon. He however doubts what virtues of the Swami enamoured the biographer Parasnis to take the perverted view. "We find" writes Deo, "neither illuminating thoughts, nor universally respected religious, moral or political principles; nor appealing exalted and high motives in any action of ^{the} Swami. The great epics of Mahabharat, Ramayan and Bhagwat are seldom referred to in the Swami's correspondence. Citations from these great epics are very scarce. Meanness of mind is found displayed everywhere. Rustic modes of expression are also not rare. The letters might be occasionally important as historical documents but they do not go to strengthen

either purity of thought or human uplift. The Swami's exalted position has endowed these letters with importance. They do not add to his glory. The biographer appears to Mr. Deo to be imbued with the idea that the world honours only true saints and that wealth, prosperity and power are always the result of virtues. The biographer's misconceptions were not blown away by Rajwade's scathing criticism supported by strong evidence.¹

(Deo's arguments were based on the published correspondence of the Swami alone. After the perusal of the unpublished correspondence it can confidently be said that Deo's remarks are more than justified. We do feel ever and anon the predominance of 'rajasa' and 'tamasa' sentiments of the Swami in his correspondence submerging the 'satvik' sentiment that we normally associate with a saint.)

4) His Relations with the Siddis and the Angres.

a. The Siddis.

According to Parasnis Siddi Yakut was a sincere devotee of the Swami. Siddi Sad and Siddi Sambul were sworn enemies of Hinduism, still they carried on correspondence with the

1. Vividhjnnavistara 33/2 pp.34-35.

Swami. After his arrival on the Desha the Siddis still continued to recall him.¹ This proves the high social and religious esteem in which the Swami was held in the Konkan. Though there were political differences, friendly letters and presents were exchanged by the Swami and the Siddi for a long time. The Swami regularly went for the Samadhi to Parshuram till 1732 and occasionally after that. Though ^{the} Maratha state had clashes with the Siddis the Swami's personal ties with the ruling family of the Siddis, were never broken. Even in 1743, the Siddis confirmed grants of the villages Pedhe and Ambdas.²

Rajwade thinks that the Swami started the reconstruction of the Parshuram temple in 1705. Parasnis thinks the date to be 1708. Taking the mean Alekar fixes the date between 1705 and 1708.³ Alekar states that Siddi Yakut, though ~~he~~ had a desire for the expansion of his state, showed respect for the Swami, which must be noted. Why the Siddi Badekhan was highly impressed with reverence for the Swami is a moot point.

(It is very likely that the Siddi's reverence for the Swami had some reasons, commercial or diplomatic. Due ^{the} to/Swami's residence at Parshuram the township of Chiplun and the villages Pedhe, Parshuram and Dhamani flourished.

1. PBCL 44, 15, 240.

2. PBC p. 107

3. DCHM 20/829

The annual festival at Parshuram established by the Swami substantially added to the Siddi's coffers. The Swami's stay at Parshuram was a desirable event from ~~the~~ Siddi's point of view as he could gain information through that channel about the discussions at the Maratha court. The Swami had no hatred towards the Siddi as a fanatic Muslim. The Swami urged Bajirao to invade ~~the~~ Siddi only when his inam villages were directly troubled by the Siddi. The true date of the starting of the reconstruction of the Parshuram temple ~~is~~ is 1708 vide the original list).¹

b) The Angres.

The Swami's dealings with the Angres has been a much debated point. Parasnis tells us that as the Swami was closely associated with the Angre family, he had his hand in almost all the political activities of the Angre house. At the annual Samadhi visarjan ceremony of the Swami the Angres used to send two hundred soldiers. The Swami had advanced huge sums as loans to the Angres, the interest of which had not been recovered. Kanhoji joked with the Swami¹ and laughed at his reminders of interest. The Swami's failure to patch up the quarrels between the Angre brothers Sambhaji & Manaji led to a change of opinion about Sambhaji in later years.³

1 DCH M 29829

2. PBC pp.17,32.

3. Ibid p.97

Rajwade is of the opinion that the Swami also was responsible ^{together} with the Sardars and the Chhatrapati in not keeping a check upon the conduct of the Angres which ultimately ruined all.¹ The Swami did not care to take the permission of Kanhoji while bringing the elephant from Savnur. The Swami did not trust Kanhoji who was a scheming and jocular person. One of the reasons for the Swami's leaving of Konkan for good was to avoid the company of rogues like the Siddi and cunning persons like Kanhoji. On reaching Dhavadshi the Swami reminded Kanhoji that he was his debtor. But Kanhoji took it lightly and taunted the Swami that his demands were ever increasing!² The Swami made attempts to poison the Angre brothers' minds against each other. The idea of a new seal of his own was injected in Sambhaji's mind by the Swami through his agents Dattaji Kanoje and Bakaji Naik Mahadik. The Swami ordered Sambhaji to re-appoint Kanoje, which he declined. He further prejudiced Shahu and Bajirao against Sekhoji. The Swami sent an urgent reminder of his loan to Sekhoji. Sekhoji and his mother feared Swami's curses as well as his backbiting at Shahu's court. Sambhaji and the Swami were alienated from each other because of many differences between them. At first the Swami encouraged Sambhaji to invade Manaji's territory. But when he was baffled ~~for which~~ the Swami sarcastically honoured him with

1. R.III Pr. p. 154.

2. Ibid pp. 158-159.

the epithet of the king of Konkan! The Swami played this mischief in order to take revenge upon the Angre brothers who were not repaying his so called loans. Tulaji was obliged by being released from prison because the Swami wanted to keep him as a **trump** card in his hand in his tussle with Sambhaji. The Swami was thus responsible for the division among the Angre brothers. Supposing Sambhaji and Tulaji were bad men, Peshwa, Bajirao and Chhatrapati Shahu were in a position to keep these brothers in check, but the Swami desired to destroy them because of his private enmity. This shows the Swami's inability to unite various Maratha nobles and make them work for the good of the Maratha state. The Swami's example of fomenting quarrels, poisoning other men's ears, and of breach of ^{trust} was repeated by succeeding generations in Maharashtra thereafter.¹ In short from personal and national point of view the Swami's behaviour with the Angres deserved reproach from the start to the finish.

Parasnis presumed that Rajwade charged him for giving the account of the Angres in an imaginary form.² Alekar showed the defect in the genealogy of the Angres given by Rajwade. Rajwade's genealogy was better and more reliable than that of Forest, but was not faultless. With the help of one genealogy supplied by Mr. Pandit, probably from Imperial

1. R.III Pr.pp. 180-184.

2. Parasnis - Granthmala Vol.88, 18/4 p.5

Gazetteer, Alekar showed that Yesaji should be the eldest of the bastards of Kanhoji. Sambhaji's death in 1742 was overlooked by Rajwade.¹ Rajwade, according to Alekar, attempted to prove in his earlier volume that the Peshwa usurped the Chhatrapati's power. Now with the help of the Swami's correspondence Rajwade attempted to throw the responsibility of the destruction of the Chhatrapati upon Angres thus absolving the Peshwa from that responsibility Alekar further states that the Swami's acceptance of bringing the elephant of the Siddi was no doubt a political blunder. But it was excusable as even great statesmen commit blunders. Kanhoji released the elephant because he had devotion for the Swami and he feared the Yogic powers of the Swami. Alekar then attempts to refute two of Rajwade's charges against the Swami viz. i) that the Swami and Kanhoji were not friendly and ii) that the Swami left Konkan for good never thinking of returning again. "Had Kanhoji been unfriendly towards the Swami", says Alekar "he would not have allowed him to flourish in the Konkan. Kanhoji did not like the Swami's going to the Desha. Rajwade simply wants to scoff at the great man." The Swami's charges against Kanhoji were only in respect of sums unpaid by him.² The Swami was making efforts to bring amity between Sekhoji and Sambhaji. As for the separate seals made by Sambhaji Rajwade has overlooked Mathurabai's remark that

1. Alekar Granthmala Vol. 92, 818, pp 2-5

2. Ibid p.19

consent was given for a separate seal to Sambhaji because he insisted on it.¹ Rajwade's remark that Bajirao advised Sekhoji not to render help to the Pratinidhi is historically untrue. The Peshwa would never have indulged in such an anti-national activity. If this is true then the Swami will be free from the charge. Rajwade's whole narration about the Angres has totally gone wrong. The Swami did make efforts to unite the Angres. Still the Angres were ruined because Maratha nobility was then not imbued with the sentiment of patriotism. Their mutual rivalry and the policy of their European enemies of fomenting division amongst them made the Swami's efforts futile. Some of the Angres moreover were wicked.² According to Deo the Swami's behaviour towards the Angres was selfish, ambitious and not worthy of a man who has the national interests at heart.³ Deo further adds, " Why did the Swami always fear that Kanhoji will not pay his dues? Why had he to be harsh to Kanhoji in getting back his money? Either the Guru could not judge his devotee properly or the devotee was more than a match for the Guru."⁴

Athley criticises Rajwade for his charge upon the Swami of dividing the Angres and ruining them. He regards the charge as totally untrue. The Swami on the other hand

1. R.III 294

2. Alekar Granthmala Vol.92,8/8 p.92

3. Vividhajnanavistara Vol.33/2 p.43

4. Ibid p.188

made incessant efforts for uniting them for the benefit of the nation. Sekhoji and Sambhaji were soon united because of the Swami's advice. The Swami did not like the division of the Angre principality made by the Peshwa. He desired to give Kolaba back to Sambhaji and started for Kolaba but was detained by Shahu and the Peshwa.¹ The Swami however kept on advising Manaji. Unfortunately their natures differed and Manaji would not part with Kolaba. The English took advantage of this division and invaded Vijaydurga. The Swami therefore made an 'aradhana' to the shrine of Bhuleshwar to ward off this invasion.² After Sambhaji Tulaji and Manaji came to blows. The Swami overlooked several unjust acts of Tulaji and advised him to release Manaji's family³ which he had imprisoned. Again he wrote to Tulaji "None can interfere if you and Manaji would come together."⁴ The Swami had implicit love for the Angre family. Glorifying Sambhaji as the King of Konkan the Swami suggested to Sambhaji that he (Sambhaji) should worship him (the Swami) as a Mahapurush like Shivaji's Baba Yakut.⁵ He made efforts to patch up the breach between Sambhaji and Chimaji.⁶ Advising Laxmibai and Mathurabai he ordered Manaji to give respect to Mathurabai. The Swami

1. PBCL 314

2. Ibid 311

3. Ibid 325

4. R.III 347

5. Ibid 273

6. Ibid 282.

sincerely wished for the well being of the Angre family. Sometimes when he found them inattentive he expressed his disapproval at their conduct.¹

(There is no evidence to show that the Swami was associated with all the activities of the Angres as Parasnis has stated. His explanation moreover for the Swami's failure in bringing about amity between the Angre brothers is not convincing. The fact is the Swami's efforts were firstly paltry and his selfishness dominated over all his other motives. Alekar's explanation that the Swami's failure was due to the absence of patriotism in the nobility can be applied to the Swami also because he was also one of the worthies. Granted that some of the Angres were wicked as Alekar says, it was the Swami's supreme duty to bring them to their senses and unite them against the enemies of the Marathas.

Rajwade's analysis of the Swami's character and role made sixty years ago still does not require any major change as a result of further research. The Peshwa Daftar volumes were not available to Rajwade. Some of his dates require corrections. He has assumed that the Janjira war started in 1726. Actually it started in 1733.

1. PBCL 328.

Much of Rajwade's discussion regarding the internecine war between the Angre brothers after Sambhaji's death has totally gone on wrong track because of his misapprehensions vis-a-vis Manaji and Appaji. Yesaji and Appaji are identical.

We do not concur with Rajwade that the Swami ALONE could have exercised a check upon the Angres. But he failed. His indifference in not taking Kanhoji's permission for bringing the elephant cannot be justified. The Swami does not seem to bear any true love towards Kanhoji. Why then does the Swami harp upon the trouble he received at the hands of Kanhoji in his letters to his (Kanhoji's) sons?¹

It does not appear however from the unpublished correspondence that Dattaji and Bakaji Naik were the Swami's agents as Rajwade presumes. Dattaji was his favourite and Bakaji also was a devotee.

Alekar thinks that Rajwade wished to absolve the Peshwa from the responsibility of weakening the Chhatrapati's power and transfer it to the Angres. We find Rajwade criticising the Peshwa also. Alekar further thought that Bajirao never would have told Sekhoji to abstain from helping

1 R III 340. PBCL 315

the Pratinidhi. Actually we find a letter in the Peshwa Daftar where implicit instructions were issued by Bajirao to the Angre not to help the Pratinidhi.¹

Athley's statement that Sekhoji and Sambhaji were conciliated towards each other due to the Swami's efforts has no proof. From the correspondence it appears to be due to the goodness of Sekhoji Angre himself. The influence of the superstition was supreme on the contemporary society and upon the Angres. The cause of the Angre brothers' respect for the Swami inspite of his curses and bitter tongue could be found in this all pervading fact of those times).

5. The Swami and the Chhatrapati.

Parasnis states that Shahu and his Queens had a special affection for the Swami. When the Sardars found that the Swami was capable of getting done anything from the Chhatrapati they approached the Chhatrapati through the Swami. To remove the displeasure of the Chhatrapati by diplomatic means or take counsel in political matters or to recommend some one to the Chhatrapati the Swami became an excellent medium for the Sardars. The Swami helped the Chhatrapati by means of the wealth he had collected.²

1. SPD 33/62.

2. PBC pp.37,40.

Rajwade thinks that the Swami behaved with respect towards the Chhatrapati and his Queens. Shahu revered him thinking that he was the incarnation of Bhargavram being aware of Bhargavram's relations with the Pauranic Kshetriyas. The Queens meddled in politics and the Swami attempted to join them. For example his suggestion to the Queens for mediating was of this nature.¹ Quoting Shahu's letter to Tulaji Parasnisi emphasises that Shahu respected the Swami as a great Tapasvin, and not an ordinary man.² Alekar refers to the Swami's letter to Chimaji and states that the Swami could take even the Chhatrapati to task for his follies. The Swami was certainly a far greater man than ^{was} supposed by others.³ According to Alekar Shahu conspired against Bajirao in allying himself with Sambhaji Angre. The Swami received complaints of injustice from Shahu down to the common man as if he was a supreme judge.⁴ Alekar further states that Shahu and Bajirao had to carry on the work of Shivaji in the 17th century.⁵ From Athley's point of view the reason for expediting of Shahu's campaign against the Siddis was to enable the Swami to perform his yearly Samadhi rites at Parshuram. Shahu according to Athley respected the Swami even after the latter's death.⁶ That the Swami was a great

1. R.III Pr.p.190

2. PBC p.129

3. ^{Alekar} Granthmala Vol.92 p.40

4. Ibid p.52

5. Ibid p.73

6. Athley Kesari 26-7-1904.

saint was the opinion formed by Shahu after an experience of 40 years.¹

(Shahu's reverence for the Swami is indisputable. We come across several warnings given by the Queens to the Swami for not meddling, in the unpublished correspondence. It has also been revealed that his meddling was for selfish motives. Shahu respected the Swami as he respected many other Sadhus & Gosavis. Shahu was religious-minded and pious. Nowhere we find the Swami mentioned as Rajguru. One Kacheswar bava was mentioned as the Rajguru of Shahu. ² We find the mention of the Chhatrapati in many of the Swami's letters. On the contrary few of Shahu's letters make mention of the Swami. Alekar's statement that 'Shahu and Bajirao had to carry on the work of Shivaji in the 17th century is not wholly true. Their works were not the same. They differed in many respects. Except the loan of 1 lac of rupees advanced by the Swami to Queen Sagunabai (probably for her personal use) we do not come across any monetary help given by the Swami to the Chhatrapati. It might be argued that Shahu did not like the predominance of the Peshwa, in his court.³ But we have no evidence to say that Shahu had formed a conspiracy against Bajirao allying with Sambhaji Angre, as maintained by Rajwade and Alekar. We have moreover no occasion to quote when Shahu had taken his complaint to the Swami, as Alekar states.

1. Athley Kesari 13-1-1905

2. SMR CSPBV p.42.

3. SPD 11/23

Shahu's motive in punishing the Siddi was not to enable the Swami to take his ^{Samadhi at Parshuram, but to chastise the Siddi for helping his} cousin, and for the redress of his subjects in the Konkan)

6. His relations with the Peshwas.

Parasnis is of the opinion that the Swami might have helped Balaji in obtaining the Peshwaship.¹ The Swami gave monetary help to Balaji and also gave him counsel on political matters. He was an important person in the contemporary politics. Bajirao and Chimaji became the Swami's devotees due to their father's contact with the Swami. The Swami helped Bajirao also for winning his Peshwaship.² Bajirao was implicitly under the guidance of the Swami. He achieved success in his various political affairs due to the Swami's blessings. The Swami had granted lacs of Rupees to the Peshwa as loan. Most of Peshwa's campaigns were financed by the Swami.³ The success of the Bassein campaign was due to the special part played by the Swami and the guidance and encouragement given by the Swami.⁴ He regarded himself as the sentinel of the Peshwa and made recommendations to the Chhatrapati accordingly.⁵ On the death of Bajirao

1. PBC p.10

2. Ibid p.15

3. Ibid p.40

4. Ibid p.62

5. Ibid p.63

the main link of the Swami with current politics was broken. It is possible that the Swami's blessings were helpful to Nanasaheb also.¹ Nanasaheb however was not as intimate as his parents were to the Swami. This was even felt by the Swami. Nanasaheb seems to have helped Tarabai in the installation of Advaitendra, an imposter, after the Swami's death.² Rajwade is of the opinion that the Swami prejudiced the minds of the Peshwa and the Chhatrapati against the Angre.³ According to him the Swami was not guiding the affairs of Bassein. The Swami's behaviour with the Peshwa was friendly. Bajirao's enemies were his enemies and Bajirao's friends were his friends also. The Swami was helpful to Bajirao in guarding cordial relations with the Chhatrapati. The Swami was totally subservient to Bajirao in all matters except money. He was ready to shower curses, reproaches, praises and blessings for the sake of Bajirao.⁴ The object of the Swami in courting the favour of Bajirao were to secure honour villages and wealth and to live comfortably.⁵ Bajirao became humble before the Swami when the Swami sent him reminders of money. The Swami desired that Bajirao

1. PBC p.421

2. Ibid p.132

3. R.III Pr.P.159.

4. Ibid p.187

5. Ibid p.188

should lay prostrate before him. With the blessings of the Swami behind, the practical part of every campaign was carried out by the Peshwa. His blessings however for the Bassein campaign took 3 years to fulfil.¹

According to Alekar Balaji Vishwnath was not obliged to the Swami because the Swami then did not wield any power over the Chhatrapati.² Balaji became the Swami's devotee impressed by his miracles. It is possible that Bajirao was under the obligations of the Swami and not vice versa.³ Alekar also states that a discord between Bajirao and Shahu would have been highly detrimental to Maharashtra. The Swami's part in the Bassein campaign was not as direct as in the Janjira war.⁴

Deo states that Nanasaheb did not pay reverence to the Swami which shows that his influence was on the wane even in his life-time. Alekar holds that the comments of the heretics do not in any way lessen the value of the part played in society by saints. Historians do not hold Ramdas responsible for the actions of Sambhaji. To this Deo replies that Nanasaheb was not incompetent like Sambhaji and did not make a mess of his inherited property. He has been praised by even foreign historians and no one blames him for Panipat. Moreover, there is no indication that he was a non-believer.

Alekar further argues that Nanasaheb was not loyal to the

1. R. III Pr. p. 190
2. Alekar Granthmala Vol. 92 p. 11
3. Ibid p. 12; Alekar, Vividhjangavistar 33/2 p. 368
4. Ibid p. 27

to the Chhatrapati and had once planned to overthrow Shahu. It was but natural for him to be jealous of the Swami who acted as a mediator between the Peshwa and the Chhatrapati.

(The Swami had seen the tenures of the Peshwaships of Balaji Vishwanath and Bajirao. The Swami died in 1745 and we do not know why Nanasaheb was unfriendly toward him during the five years of his Peshwaship. Alekar's charges against him are not sound. Nanasaheb was responsible for so many religious acts during these five years and we cannot call him a heretic because he did not allow the Swami to make an ' abhisheka' to the Meruling temple.¹ Ramdas was guiding neither the affairs of Shivaji nor those of Sambhaji. The analogy therefore is not correct. Nanasaheb did not like the Swami's meddling in politics.² It was moreover quite impossible for Nanasaheb to overthrow Shahu which ultimately would have led to a disaster not very favourable to the Peshwa and the Brahmins in general. Alekar's charge of jealousy against Nanasaheb is untenable. His statement moreover that 'Shahu and Bajirao had to carry on the work of Shivaji in the 17th century' is not wholly true. Their works were not the same. They differed in many respects. Maharashtra would not have been ruined if Bajirao and Shahu had become enemies. It was not possible for Bajirao to go against Shahu. Bajirao's loyalty moreover was not due to the mediation of the Swami alone. Granting that the Swami sometimes made

1. PBCL 157

2 Ibid 72, 159

recommendations in favour of Bajirao. This cannot lead us to infer that Bajirao's relations with the Chhatrapati were dependant upon the mediation of the Swami alone. The Swami's so-called efforts to improve the Sardars were hardly worth notice. The isolated example of Jagjivan Pawar is often quoted. We find the Swami a nonentity in the contemporary politics of Maharashtra. The Angre brothers, Sambhaji and Manaji, several times joined hands with the Portuguese and the British. Chandrasen Jadhav, Sambhaji of Kolhapur, the Dabhades, the Nimbalkars and the Thorats helped the Nizam many times. The Swami had no control over them. The profligacy of Yeshwantrao Pawar or Sambhaji Angre could not be checked by the Swami. It will not be an exaggeration to say that almost all the Maratha campaigns of the eighteenth century were financed by the money-lenders (savkars). The Peshwas borrowed money from many savkars among whom the Swami was one. It is not correct to infer that a particular campaign was entirely financed by the Swami alone. The Peshwa diaries and selections from the Peshwa Daftar show that in the accounts of the Peshwas reference to the Swami is insignificant.)

7) Building Works.

Alekar contends that the Swami furthered the religiosity of the nobility by his sacrifices and satisfied the public need for buildings while he himself lived aloof from the material needs. (The Swami's ~~path-less~~ness in extracting his lent capital cannot be overlooked because of his public works. The Rastes built temples at Wai, Nana Phadnis put up buildings at Toka and Menavali and Ahilyabai is remembered at almost all holy places in India for her munificent donations towards public works. The Swami's works stand no comparison with these works.)

8) The Swami and other saints.

Nothing strikes us so peculiar in Hindu religious injunctions as the high pedestal on which the spiritual teacher is placed and the implicit faith which the community has in him for weal or woe. Nor is the feeling one of recent growth. Since the times of the Upanishads this feeling is seen firmly rooted in the minds of the people. The Kathopanishad proclaims "He who loves the Lord intensely and loves his Guru as the Lord Himself, is alone fit to receive the Highest Wisdom".

Brahmendraz Swami, we have seen belonged to the path of Karma Kanda with a slight addition of the path of Yoga. While his way of salvation was through the religious rites

such as yajna, homa, samaradhana, japa etc. the other saints in Maharashtra were mainly the devotees of the Bhakti school. This was the difference between him and other Saints of Maharashtra. His devotees mainly belonged to the Maratha nobility. The Swami luckily acquired an eminent position of being the Guru of Chhatrapati and the Maratha nobility. This position gave him immense advantage over other religious preceptors which he fully exploited.

The Saints in Maharashtra are either known for their elevated character or for their service to the Maratha society. Jnaneshwar wrote his celebrated book "Jnaneshwari" and expounded the philosophy of the Bhagwad Gita in the language of the common masses (i.e. Marathi). Namdeo and Eknath also contributed to the Marathi literature. Namdeo is remembered for his intense devotion to God. Tukaram's poetry has a high place in the Marathi literature and is valued for its propagation on the Path of Bhakti and good conduct in life. All these saints have written down something for the benefit of future generations. The Swami unfortunately has no such work to his credit. His few remarks which are extant are not so deep and penetrating in their appeal. Nothing so lofty do we see in the Swami's life. Though he was known as a Saint, there was little of spirituality in his behaviour. He was out and out a secular and a shrewdly practical man. Longing for material goods was a far deeper trait of him than the longing for the spiritual gains.

9) His Correspondence.

& unpublished

In his correspondence published/which is the only written record existing about him, there are no gems of thought comparable to other saintly souls in Maharashtra. We do not find universal and ennobling religious, political or moral principles included in his letters. There are no sincere, elevating and ennobling sentiments on the uplift of the nation, nor anything on self sacrifice or on the importance of unity. We find only a few tales from ^{the} Ramayana and ^{the} Mahabharata scattered in his correspondence. On the contrary ignoble sentiments have been exhibited so often that they lead us to anguish. Glimpses of crude uncultured life also can be found in his correspondence. Though these letters throw some light on the historical facts of his times, they lack nobility of thought, depth, serenity, farsightedness, purity and sainthood.¹

We do not find a single instance comparable with the benevolent actions of saints ^{like} Damaji or Eknath in the life of the Swami. Saint Tukaram has once said that the saint does not gain anything else from the worship of God except 'pure character'. The Swami's mind does not appear to be either pure or devoted to God.

1. Anonymous article on the 'Structure of the Swami's Mind'

The Swami has been compared with the Saint Ramdas by many of his admirers.

Ramdas and the Swami both were born in the Aurangabad District. Ramdas was born at Jamb while the Swami was born at Dudhadwadi. Both left their houses in their early childhood ostensibly in pursuit of spiritualism.

The fathers of both the saints died in their childhood. Both had performed a 'Tapa' i.e. penance. Both were lovers of nature and solitude. Both were associated with the Maratha state and the ruling Bhonsale family. Both had retired in the solitude of the jungle at the beginning but returned afterwards and settled down in the vicinity of crowded localities. Both had their final abodes on the bank of the river Krishna. Ramdas built the temple of Rama at Chafal and installed 11 images of Hanuman at different places. The Swami too built temples at Dhawadshi, Virmade, Mardhe, Gothana, etc. Parshuram temples were built at Gothana and Mardha. Samartha propagated the worship of Rama and Hanuman. The Swami on a negligible scale propagated the worship of Parshuram.

According to Prof. N. R. Phatak to enhance the grandeur of God was the 'Summum bonum' of the life of Ramdas. To build temples, to impose the peaks on these temples, to build wells and tanks, to create gardens, to build resthouses for pilgrims, to exhibit royal grandeur of God in the festivities of God, to

keep birds and beasts in the vicinity of the temple, to have plenty of food for the worshippers of God, and to provide simple ^{convents} amenities and luxuries in the festivities were the things desired by Ramdas. The Swami had no different objects than these.¹

Damaji Thorat, ^{and} Udaji Chavan were not on good terms with either the Chhatrapati or Bajirao Peshwa. But the Swami was friendly towards them. Baji Ghorpade was not having good relations with Shivaji. But Ramdas secured an inam of land from him.² Both were celibates and possessed an excellent health.

Notwithstanding these similarities, they differed in many respects.

Ramdas had made a pilgrimage to the South. The Swami is said to have seen all the holy places in the north and the South. But we have no proof of this. When Ramdas was at Nasik, immersed in the Tapa he tried to learn many things. The Swami has not made any such attempt. The Swami lived with pomp at Dhavadshi spending 3000 to 5000 rupees per month.³ Ramdas many times retired to his

1. PSRLW p. 10

2. IBID p. 15

3. PBCL 270, 308

lonely places for meditation such as Helvak and Shivthar.

Ramdas lived for 72 years while the Swami lived for 96 years. Ramdas met Shivaji in 1672. Thus their period of acquaintance was of eight years only. There is no correspondence extant of the Swami with Bajirao before 1725. That means Bajirao corresponded with the Swami for fifteen years only.

About Brahmendraswami Rajwade observes, " From personal and national point of view the Swami's behaviour with the Angres was blameworthy". Alekar's reply to this charge is not convincing.

The Swami, it is said, quarrelled with petty persons like the Patils, Mahars, clerks etc. on trifles. Ramdas never indulged in such petty affairs. Alekar replies to this charge thus. "Ramdas had to remain aloof from the society. The Swami had to interfere because lawlessness and immorality were in the ascendant. The Swami had to chastise the people. Where preaching became useless, the Swami expressed his anger. People immediately awoke to their duties and courted his blessings. He needed 'Yagas' for this purpose".

(This is not correct. We have seen that the Swami himself evaded the law many times. He got angry not because he had any aim or mission, but because his ego was touched and his basic nature itself was nagging.)

Ambition, it is said, is the chief motive of the Swami Ramdas is said to have no such desires.²

Alekar observes that these things had political importance. Quoting the remark of Anderson he suggests that the Swami was much esteemed in Shahu's court. To destroy the Yawanas was his ambition.²

(Parading his high position was no doubt the chief yearning of the Swami. It had no political importance at all except self display. The Swami was in close contact with the Siddi during and after the Janjira war. We do not find the Swami exerting himself zealously for destroying the Siddi.) Athley states that the object of his ambition was to impress people who loved pomp and "Thus make them obedient. His advice was invaluable in lifting up the country."³

"This cannot be admitted. His love of pomp no doubt was true. But it did not lead the people to obedience. How could his curses of burning houses and throwing the ancestors in hell be of any benefit to the country.⁴)

1 R.III Pr. p. 193 (3) For full discussion see Chapter VI-(H)

2 Granthamala Vol. 92 p. 84

3. Athley - Kesari 31-1-1905

4 R. III. 340, 294

The Swami loved to accumulate worldly goods. Ramdas never aspired to have any. In levelling this charge against the Swami, according to Alekar, Rajwade, has overlooked the public works of the /Swami.

Athley replies to Rajwade thus. If the Swami is to be criticised for making an estate then Ramdas also should be censured ~~for~~ for accepting 33 villages.¹ (Alekar's remark appears partially true, as we do not find the mention of the Swami's public works in Rajwade's discussion. There is no use simply quoting parallel instances in the life of Ramdas. What is to be marked is the attitude of the two.

The Swami cannot be absolved from the charges of usury or his high^e handedness on the plea that the ~~many~~^e so collected was for religious purposes. Not only was such conduct covetous, but it also goes ill with the status of Paramhamas. The Swami moreover seems to have been always a greedy man. We are simply stunned by his enormous demands on his devotees in the name of God. Ramdas might have secured some villages, but we do not find him exploiting his spiritual position for temporal ends.)

The Swami showered dirty abuses like the 'Kalboa of Poona.^{1A} Alekar states that the Swami was a hot tempered man no doubt.² But his services proved beneficial to the nation. According to Athley the Swami's anger was momentary. He further adds that firstly the abuse of the Swami was simply experimental and - secondly faithful people believed that the abuse was tantamount to blessings.³

1. Life of Ramdas - Nirnaysagar - p.8. Athley Kesari. 31-1-1905.

1A R.III Pr.p.193

2 Alekar Granthmala Vol.92 p.84 (5).

3. Athley Kesari 31-1-1905.

(The Swami was not only ill tempered but a meddling, pugnatious and an uncultured man. Granted that the Patils of Virmade and Dhavadshi were mischievous, ^{the} Swami's behaviour with them is most ungentlemanly. His abuse, his obscene language, his curses, his cruelties for exaction of his money could on no account be excused. Viroobai herself was shocked to find the angel-like person like the Swami indulging in such low and dirty behaviour.¹

The Swami according ^{to} Rajwade was superstitious. He gave medicines for issue to the queens, and to Shahu for his fever. He believed in ghosts and witch doctors (bhagats). Ramdas on the contrary attempted to drive away these superstitions from the peoples minds in his Dasbodha.¹ *

Deo remarks that his devotion to God is doubtful when we consider that his mind was preoccupied with ghosts, goblins, spells and witchcraft. A true devotee of the Brahma never gets perturbed with these. Ramdas condemned them outright. To this Alekar replies that belief in ghosts and goblins is a matter of personal opinion and was ^a current custom of the time. Had the Swami used witchcraft against or set ghosts upon somebody he would have been a target for criticism. But to Deo the Swami's belief in ^sghosts and

1 DCHM 20/1049

1* R. III Pr. p. 194 (6 & 7)

goblins was a clear index of his narrow outlook and lower plane of mind.¹ (As intelligence advances, superstition declines. The Swami's mediocre intellect therefore becomes explicit from his belief in these superstitions.)

Rajwade says that the Swami liked Hathayoga and Samadhi. Ramdas never ^{appears to have} attempted these feats. Alekar replies, "It is a wonder that Rajwade underestimates the value of Yoga and Samadhi. Even the authors of the Upanishads and the Bhagwadgita praise the value of the Yoga. Rajwade is making his position ridiculous by scoffing at these things. For Yoga mental control is essential. With the Swami Rajwade is criticising the religious principles and the propaganda of the Yogis. In justifying one's ^{own} opinions one commits blunders. It is true one losing his sense leads his fall in 'hundred ways'.²

(It might be true the Swami knew some Hathayoga. Experts say that a man practising Yoga does not necessarily control his temper. On the contrary he is inclined to become a hot tempered man on account of the over confidence ^{roused} ^{hu} ~~roused~~ by means of Yoga. Had the Swami possessed super/_{man} powers he would have protected the sanctity of Parshuram Kshetra from being violated by the Siddi. But he possessed no such power. Because he took to his heels when ghosts were

1. Vividhajnanavistara 33/5 p.186

2. R.III Pr.P. 194 (6) Alekar Granthamala Vol. 92 p.85

set upon his house at Dhavadshi. It cannot be said that he wanted to save his 'tapa' because we find him spending his 'tapa' on anger, abuses and curses.)¹

(The Swami we have seen, was a meddler in politics. (We find several instances in the correspondence when he had been severely censured by the Queens Sakwarbai & Viroobai. Ramdas was neither intimate with the ladies from the royal house nor he ever attempted to utilise their influence for his motives. He is never seen to be meddling in politics as the Swami did. We have got several instances of the back-biting tendency of the Swami. Not a single instance can be quoted in respect of Ramdas of setting one person against the other).

Ramdas founded the Ramdasi sect and established about hundred monasteries (maths) in Maharashtra. His disciples like Giridhar, Venna and Akka have produced literary works. (The Swami had neither a sect nor any following. His matha was all a personal affair - an estate of a spiritual landlord.)

The name of Ramdas has remained in Maharashtra and is still remembered by millions not because he was the Guru of the Chhatrapati, but because of his great literary work,-

1. Granthmala Vol. 90 p.7

the Dasabodha. (Ramdas knew the art of classical music and many of his songs have been composed in different ragas. He was an excellent poet. The Dasabodha is a rich mine of gems of thought on various topics.¹ Except the letters, no literature of the Swami is known to us.)

The Swami, according to Deo, had neither the ability of a poet nor that of an author nor the gift of the gab. Deo thinks that the Swami stands no comparison with Ramdas who had a great book to his credit. Alekar accepts the charge made by Deo that the mental wealth which enriches succeeding generations was absent in the Swami. But he adds that only becoming an author is not sufficient for greatness. Great saints lived as they wrote. Jnandeo and Tukaram impressed the people by their character. Jnandeo has shown^{ne} in literature, the Swami made a name in history, while Ramdas triumphed in both the fields. Ramshastri cannot be criticised because he did not write a treatise on jurisprudence. The Swami did not propagate irreligion and anti-national views and encouraged vices. To this Deo replies, "The qualities essential for achieving greatness, for its preservation and for the popularity are undoubtedly of high calibre. But they are not permanent. They might be 'rajasa' or 'tamasa'. Aurangzeb achieved emperorship by foul means and ruled for fifty years. Yet no one calls him a great saint. A great man is not necessarily virtuous and would not always be able

1. . PSRLW pp. 10-15

to guide the people well. The presence of some showy merits will not make the nation great. Bacon had said that genuinely great men have the foresight in respect of time and space. Shivaji's system of eight ministers and Burke's forecast of America's independence are instances in point. The Swami was not unworthy. Had Ramshastri contributed some book, he would have impressed the people better. The existence of 'tamasi' attitude in the Swami's correspondence makes his impression fainter on our minds. Bad men in history never preach their badness for achieving their high status; on the contrary they attempt to hide their black deeds."

Deo further adds, "Great writers remain friends of many ~~after~~ their death through their books. The Swami left no legacy. Ramdas is not remembered by his village Chaphal but by his book 'Dasabodha'. The lustre of virtue is eternal, while that of wealth and prosperity is temporary". Alekar replies that people hold contradictory views about a person's actions. The Swami was a Yogi and exerted himself for the welfare of the state. He treated all alike from king Shahu to a villager."¹ (His statement moreover that the Swami made history, is open to challenge.)

(Deo's arguments are quite sound & need no comments. Alekar's reply is not convincing. The Swami's status of being a Yogi is open to challenge on account of his misbehaviour.

1. Vividhajnanavistara 33/5/6 pp.182-185 .

It is interesting to note that the Swami had enemies because he spoke ill of many persons. The letter in which Shahu has been criticised by the Swami is a private letter. The Swami dared not speak ill before Shahu.¹

According to Rajwade, Shivaji the disciple of Ramdas, was a man of very high character. He honourably sent back the beautiful yawana lady respecting her as a mother. The Swami's disciple Bajirao on the other hand had kept Mastani a Yawana lady as his concubine.

(We have seen that Bajirao was quite intimate with the Swami and related almost everything to the Swami in his letters. It cannot be accounted for why Bajirao never makes a single mention of Mastani in any of his letters to the Swami. The Swami too was familiar with all the members of the Peshwa's family, and did not even care to criticise them. His total silence on the affair of Mastani is mysterious. It means, i) The Swami did not wish to interfere in the private affairs of his disciple. ii) or he did not wish to touch the foibles of Bajirao and thus to alienate him or iii) he simply connived at the action of Bajirao being himself helpless. The Swami's silence on the Mastani affair has remained a mystery in the Maratha History.)

1. PBCL 280.

It is said Ramdas had few disciples. The Swami's horizon on the contrary had widened.

Some people have argued (especially Alekar) that during the first half of the seventeenth century times had vastly changed. The Swami could not remain aloof from the Society like Ramdas. Sacrifice, burning patriotism, unstinted loyalty, moral liberalism had vanished and in their place jealousy, false pride, selfishness machination had become the elite fashion. Mere spiritual advice was of no use. Had there been no man like the Swami the Maratha state would have gone to pieces. It was the Swami who guarded the loyalty of all sardars to Shahu. Alekar appears to have gone to the extreme in extolling the Swami. Alekar's remark that but for the Swami the Maratha state would have gone to pieces is not only far wide off the mark but also untrue. Why then the Swami could not conciliate the Angre brothers? Why did he favour Bajirao Peshwa alone against the other ministers in the court of Satara? What business had the Swami in prejudicing the mind of Bajirao about Pilaji Jadhav, Khanderao Dabhade and Babuji Naik? Why did the Swami not prevent Bajirao from nursing jealousy against the Pratinidhi in the Janjira campaign? Rajwade's remark that the Swami's behaviour from the national point of view was highly derogatory, has been proved to be correct at the bar of history. Rajwade further remarks that the Swami was the pioneer in Maharashtra

in wearing ocre coloured clothes and doing dark deeds; in promoting internecine jealousy; in cutting the throats of those who had had faith in him. Future generations copied this example with vengeance." These seemed to him the reasons for the ultimate downfall of the Marathas.

Rajwade states that perfumes, rich clothes, and dainties were relished by the Swami. Ramdas never adorned his body with these things. Alekar overlooks the subject of perfumes and rich clothes, and attempts to answer only in regard to the dainties. This according to Alekar is a false allegation made by Rajwade. The Swami according to Alekar took only butter milk (whay) and cow's urine. Parasnis also has stated at one place that the Swami's daily food consisted of cow's urine and whey only.

"If the Swami," writes Athley, " who subsisted on cow's urine and roots only, is to be criticised for sensuous desires; why then Ramdas also should not be criticised for accepting the octroi revenue of Mendhekhore for the sake of his betel nut leaves?"¹

(Alekar and Athley at many places are seen committing the fallacy of "supprecio veri and suggestio falsi". The Swami cannot be regarded superior to Ramdas by merely searching parallels in their lives).

1. Athley Kesari 31-1-1905.

(From the Swami's own remarks about food in his letters, it appears that only whey and cow's urine were not the only articles of his food. His daily food though it did not consist of cow's urine and whey alone, contained many other things along with these two. He demanded from his devotees different sorts of fruit and vegetables growing in the Konkan. Ghee and honey also appear to be daily items in his food.¹)

The remarks of Alekar and Parasnis regarding the Swami's food were not correct.) Ramdas is never seen demanding any such things from his devotees.

"The Swami", writes Rajwade, "could not write a single sentence plainly and correctly." Ramdas is quite an adept in Marathi literature. Rajwade's remark seems to be exaggerating. Some of the Swami's letters with crucial examples from Mahabharat and Ramayana are worth reading. Though the Swami did not write like an angel, he wrote well. Alekar accepts this charge of Rajwade but remarks, "This is true that the Swami could not write a single sentence plainly and correctly. From the literature of Ramdas we can infer that he was a genius. But this does not prove that the Swami was useless and destructive."

1. PBCL 197, 326, 327.

Rajwade's observation that Ramdas was a lover of nature and that Dhavadshi was not so lovely as Chafal is unwarranted. The Swami had stayed more than twenty-five years at Parshuram. Parshuram, with its vernal wood and natural scenery is a lovely place even today. Meruling, Dhavadshi and Virmade too are beautiful spots of nature. These places might have been far lovelier two and half centuries ago. The Swami did love nature as much as Ramdas was fond of it.

The main difference was that we can see the endeavour of Ramdas in raising the national character in his institutions, writings, speeches and attitudes. We do not find it in case of the Swami.¹ The main current in all the activities of Ramdas was Maharashtra Dharma -- which was nothing else but the service to the religion and the country. Such a word even was not known to the Swami. Sambhaji Angre once remarked about Shivaji that he created a new Maharashtra.² But the Swami has never talked of Maharashtra Dharma.

Lastly the estimate of Ramdas made by Phatak is worth noting here. He writes, " Samarth has described at various places the best of the saints in eulogising him as an upright man, Mahanta, having taken the best of the knowledge, one having the satva kind of virtues only, a sadhu, and a siddha.

1. R.III Pr.p. 194.

2. Ibid 273.

He himself must have possessed these virtues in a far greater magnitude than he has described; which can be seen apparently glancing at the life of Samarthā. He had mercy, kindness, peace, purity, honeyed-tongue and courtesy. That is why he was always a welcome company to others. He made others happy and everyone was pleased to meet him. His personal life was so serenely pure that it had no effect of scandals on it. When we think of his physical life we cannot but remark about the virtue of celibacy in him. This is evident in his literature also. He has not expressed illiberal views about women at a single place. Not only that, but you cannot find a single sentence in the whole of his literature where the senses of the reader are roused. A man who controlled the senses in his literature in such a severe manner, must have had a heart far more serene and pure, which needs no emphasis.¹

The Swami, according to Rajwade, was jealous of other saints. Ramdas was a friend of all Sadhus. Rajwade has not given any proof for his statement. The Swami in one of his letters to Sambhaji Angre has paid compliments to Baba Yakut and Mounibava.² We find Dev of Chinchwad sending clothes to the Swami (mentioned by the Swami in his letter).³

1. PSRLW p.17

2. R.III 273.

3. SPD 18/23.

About the differences of clothes worn by both saints, given by Rajwade, it is unnecessary to say anything.

"The Swami carried on usury" says Rajwade, "like Voltaire, Ramdas had no time to do this business. The Swami's correspondence is full of other demands along with loans and their interests."¹ "The Swami," writes Parasnis, "spent his wealth in giving free meals to the poor and advancing loans to the Chhatrapati, Peshwa and the Sardars. The loans were recovered with interest. Sometimes people did not pay back the loans."²

Alekar accepts that the Swami carried on usury and spoke harshly to those who did not pay. But he utilised this money for good use, such as financing ^{the} Peshwa's campaigns e.g. Bassein.³

Deo criticises the Swami's ways of earning money. However well the Swami might have spent his wealth; the means he adopted for acquiring it were not worthy. His thirst for wealth, his usurious rates of interest, the nagging of his debtors and his ways and means of recovering money were anything but a creditable to a saint.⁴

1. R.III Pr. p.211

2. PBC p.103

3. Alekar Granthmala Vol.92 p.86

4. Deo Vividhajnanavistara. Vol.33/2 p.43

For full criticism on the Swami's usury see Chap.V

(The usury of the Swami is alone sufficient to lower him to the status of a commoner. As a Brahmin and as a saint he should not have been an usurer. His high-handedness, moreover, in exacting the recoveries of his debts and interest are mostly censurable. 'Ends justify the means' is not a sound argument to support his usury. The mind of Ramdas was absorbed by far greater sentiments than the worship of Mammon.)

(The Swami meddled in politics which was not his province. He evaded law by asking extra concessions. He made quixotic suggestions to the queens for making friendship with the English, which he ought to have made either to the Chhatrapati or to the Peshwa. He poisoned the ears of the Peshwa about other ministers. He felt no disgrace in asking villages from the enemies of the Marathas like the Siddi and the Nizam. He tried to promote his favourites even at the cost of able men by exerting his own influence. He interfered with justice. He utilised government officials for his needs such as collecting his dues. We do not find Ramdas indulging in these petty things. Ramdas, on the contrary endeavoured to raise the character of the Maratha Society and to unite them by one sentiment of nationality.)

vistara

, The editor of the *Vividhjnana*, concluded the controversy in the following words. " Thus ends the

controversy. Any sensible person can now easily get the true estimate of the Swami from his biography by Parasnis, from the pros and cons presented by Messrs Deo and Alekar, and lastly from the article by Rajwade in the Granthmala.

We are of the opinion that that estimate will definitely be not ^{very} favourable to the Swami." The editor's remark stands true even today as ^{amply} testified by the latest researches and ^{may} be supported by further researches also.

CHAPTER VIII : PERSONALITY & ROLE OF THE SWAMI.

- i) His Personality.
- ii) His Role.

CHAPTER VIII

Personality & Role of the Swami.

(i) Personality:

Very little is known about the personality of the Swami to the historian . Whatever is known belongs to the last twenty years of his life - mainly about his senility. We know nothing about his youth.

I Physical Appearance.

From his long life it is evident that he enjoyed a sound health. Fruit, milk, costly medicines such as musk, saffron, hemagarbha, honey, kept up his health. He must have been a superb rider of superb horses, because he shows keen test in respect of horses even in his old age.¹ Though an octogen^{or}ian he is seen riding on a horse from the Konkan to the Desha and from Satara to Poona via Saswad and Parinche. Parasnis has given one picture of the Swami at the beginning of his bio-graphy. It is said he secured this picture from the family of Bhagwats. The Swami's figure in this picture seems to be rather bulky. He does not appear to be a tall person. He has cleanly shaved his face and head after the fashion of a sanyasin. He is wearing the traditional frock of the Maratha nobleman wearing a rich shawl with the border probably either of silk or of gold. He wears a velvet cap and has got the red mark (gundha) on his forehead. He is sitting on a

1. DCHM 20/1036; PBCL 68, 71, 140, 155.

rich carpet with a rosary in his hand. His eyes are big, but ears are comparatively small. He has got a broad forehead, a straight nose and thin lips. His face is round. The picture appears to be not of a Sanyasin but of a Maratha nobleman.¹

Tradition has it that the Swami had long arms (अजातकुमार).²

Even in his old age he was plump, healthy and active because he must have been regularly getting his body massaged. We find Narayan and Kinknel oil in huge quantities always demanded by him.³ As he was demanding these oils, he seems to have been suffering from gout or rheumatic pains in his later years.

His Food.

Honey, whey, cow's urine and vegetables were the daily items in his food. On account of many years' stay in the Konkan, he was accustomed to the food of that region. He was a rice eater. He had special love for vegetables ^{and other things} such as Kon, carindas, mangoostana, (amsul) and roots of succulent fruit (suran)⁴. He was fond of pine-apples, jackfruit, grapes and specially mangoes of the Goanese and Bansod variety.⁵

1. PBC frontispiece.

2. BISM Q. Shastha Sammelan Vritta, p.192.

3. DCHM 20/634, 714, R.III 18,248. PBCL 272.

4. DCHM 20/642, 715, 693, 748; R.III 178,181.

5. DCHM 20/748, 962, 969, PBCL 330. DCHM 20/657.

R.III 246, 271.

Dried rolled cakes of jack fruit, dried plantains, wall nuts and almonds were the things always in demand by him.¹ He was in the habit of chewing betels also. Tobacco is also seen demanded in maunds by the Swami, but we have found no mention of the Swami's smoking the same for himself!² Even opium has been mentioned in one letter addressed to him.

Parasnis, Alekar and Athley have attempted to emphasise that the Swami lived upon cow's urine and whey (takra) only. Firstly it is not possible to maintain oneself on these two things only and still live upto the grand old age of ninety. Besides it is not true, as the Swami himself mentions, his daily meal made up of many other things, in many of his letters. Besides milk and whey (takra) some vegetables, ghee, sugar, groundnut etc. were taken by the Swami in his daily meal.³

His clothes.

The Swami, though he was a Yogi, lived in affluence. He had an intense fascination for rich clothes especially those of broadcloth velvet and of shawls. He wore a velvet cap and at the time of Samadhi a specially prepared cap was worn by him. For the worship of images he wore a special kind of silken dhoti ^{from} ~~for~~ Tadpatri. He ~~liked~~ to squat on the tiger's skin which he is found demanding very often from Sambhaji Shinde, the commandant of Rasalgad fort.

1. R.III 246, 54. DCHM 20/615, 577, 629, 866, 592, 598.

2. DCHM 12/186, 592, 598; 20/976, 655.

3. PBCL 197, 294, 326, 327-

Sometimes he asked for deer skins also. His footwear were either those of elk skin or velvet shoes or sometimes wooden sandals (Khadavas). He used an earthen pot for cow's urine.¹

He loved to live like a luxurious squire. He rode horses as said above, he desired to travel in a palanquin, which he cared not if it was his own or borrowed from others for temporary use. He loved to have camels and elephants for his procession after his samadhi.² His collection of jewellery and ornaments of gold and silver was rich.³

The Swami liked firearms too for loudly announcing his presence to the nearby people. He asked for guns from Bajirao and other Maratha sardars. He has donated guns to Pawar and Thorat from his stock. It was for the sake of a gun that he quarrelled with Sambhaji Angre. On hearing the triumphant meeting of Bajirao and the Nizam, the Swami caused the guns to be fired and distributed sugar, as free charity.⁴

His love of luxuries.

The Swami relished perfumes and scents also. Specially he is in need of rose water, whether for external or internal use, we know not. He liked bedsteads of teak and ivory⁵

1. DCHM 20/315, 750, 539, 556, 845, 542, 902; R.III 23, 346.

PBCL 293.

2. PBCL 107, 333.

3. R.III 45, 261; PBCL 176, 285.

4. PBCL 322, 193, 207; SPD 10/85, R.III 19.

5. R.III 23

presumably for his own use.¹ It might be argued that the Swami demanded these things for the idols. But as we find no mention of such nature, and from other circumstantial evidence it seems that these luxurious articles were required by the Swami for himself only. The articles which he bestowed upon others include none of these.

His daily routine.

The Swami enjoyed a sound health till his end. We find him complaining of ill health during the last ten years of his life.² He appears to be a busy man judging from his daily programme. In one of his letters written to one of his dependents - probably to Jagannath Chimnaji - he has given a glimpse of his daily programme.

The Swami writes, "Rise up with the lark and recite the name of God. Then have a glance at the horses and the cattle, and enquire about them. Finishing the morning duties have a wash and instruct the people in their various duties. Then for two or three hours inspect the gardens, farms and fields. After this take a bath, perform the puja, sandhya and other rituals. Then have meals. After the meals look after the office work for a couple of hours and then write down the accounts."³

1. R.III 23, DCHM 20/535, 942, PBCL 268,261.

2. PBCL 322, 285, 328, 323, 276,316. DCHM 20/865.

3. DCHM 12/641 A.

Much of his time was spent on rituals, such as archa anusthana, puja, samaradhana and yajnas.³

Nothing do we know of his early days and youth. It is said he had studied under one Jnanendra Saraswati at Kashi. We have no knowledge what exactly was the nature of the instruction he had received from his guru. There are only two instances when he seems to have quoted Sanskrit quotations in his letters. One of them is fragmentary viz.:-

This appears to be a perversion of the Sanskrit quotation.

The other one is

1. PBCL 274.

2. DCHM 12/641 A, 20/865.

3. R.III 272, 269. DCHM 12/626, 1060. PBCL 131.

4. सुभाषित रत्न भाण्डागारम्, निर्णयनगर जेल, 144/5

5. PBCL 258

We can infer from this that he had some knowledge of Sanskrit but there is not ^{an} inkling of his ^{having studied} systematically studied any subject as a whole. He seems to have had a working acquaintance with the Mahabharata, Ramayana and some puranas, the stories from which are scattered in his numerous letters.

His pets.

He was fond of domestic animals. He had a collection of cows and buffalows at his establishment.¹ He kept horses and gave pet names to them. One horse named 'Ratan' is mentioned in one of his letters.² He asked his dependents to keep dogs to guard their homes and property.³ He has once asked for peafowls to be sent to him.⁴

His saddened days and dejection

During the last twenty years of his life his mind seems to be perturbed of which we know a good deal. It was not occupied ~~from his correspondence~~ by any great idea, but it was saddened by his debtors. He is seen constantly reminding his devotees about this grief. To Bajirao Peshwa he wrote, "You are talking that whatever you possess belongs to me. You are simply bluffing. You possess no intention of drying up my wet eyes by doing the needful. It is you who have upset me." To Sambhaji Angre he wrote, " You are not doing anything

1. DCHM 20/558, 12/201. R.III 112.

2. DCHM 20/541, PBCL 67; R.III 12.

3. R.III 119.

4. DCHM 12/1046

to wipe out my tears. I am grieved at it. In a letter to Viroobai the Swami writes, " I am fed up. My honour has been despoiled like that of Draupadi. No one takes a pity on me. I thought like dying and abandoning this land for good.¹

Rajwade observes that the Swami seems to have grieved to the end of his life for the ignominy he sustained on account of the elephant episode and for the loss in his money transactions. This attitude does not show a calm, unshaken mind to suit his status of ^aparamhansa.

He appears not to be a smiling and jocular in nature. The Bakhar of the Swami mentions only one incident when the Swami had cut a joke. One day when Shahu came to Dhavadshi to see the Swami, the Swami paid him respect and arose in ~~his~~ his honour on his entering the house. It was a grand surprise to Shahu who asked the Swami what was the occasion for this unusual respect. The Swami told him that Shahu had become the Swami's son-in-law because queen Sagunabai regarded the Swami as her father.²

The death of Bajirao, his best disciple, was a terrible blow to the Swami. He became grief stricken and even contemplated suicide. Chimaji had to console him.³ The Gita says that a Yogi controls his mind and regards happiness and sorrow as equal. The Swami's mind seems to be as sensitive as that of a commoner.

1. PBCL 270, 310; DCHM 20/1068.

2. SKBC p.21

3. PBCL 141.

(ii) His Role in Maratha History.

As Shakespeare says, "Some men are born great, some achieve greatness, and the greatness is thrust upon some." Brahmendra Swami belonged partially to the latter two categories. The Swami secured his position by dint of his merit of so called 'tapa' and 'Samadhi'. It was neither inherited ^{by him} nor he had exerted himself to gain it. He enjoyed popularity for a fairly long time. Many had devotion and gratitude for him. He had seen the rise and blossoming of the Maratha state. His life is important because in his later years he was in contact with the great ^{Maratha} noblemen and politicians of his time; and though he was a 'Paramhansa' he partly took interest in politics and moved among politicians which added an extra lustre to his career.

'Paramhansa, " writes Churye," is the highest stage in asceticism, most coveted of all. A Paramhansa is believed to have attained such a stage of self knowledge that routine distinctions and observations and observances of the mundane world are not binding on him. He is believed to be so perfect in self-control that nothing can disturb him. He is so pure that nothing can contaminate him. Even the doctrinal differences between Saivism and Vaishnavism stand dissolved in him. Paramhansas are generally great scholars well versed in Sanskrit learning."¹. As Rajwade says "The Swami

was a Paramhansa in name only. Otherwise his soul was coated coted with a thick layer of sensuous desires.¹ It is very doubtful from the Swami's actions whether he ever was one of those few, who without possessing the elevated mind deserving the state of 'Paramhansa', called themselves so.

"His patriotism was not worthy of praise and statesmanship was rather alien to him. He practised 'Hathayoga', worshipped God and was keen on building wells, tanks, temples etc. He was a celibate and was proud of his religion. But these traits could be seen even among other men also. The existence of these traits enriches the vanity of a person and makes him think that everyone should listen to his commands, that God bestows special favours on him and that his blessings and curses have a great power events. Man does not achieve true greatness unless this vanity vanishes from his mind."

"Vanity or pride in the limited sense is connoted as patriotism or nation-worship. If it is unlimited, it is called philanthropy or humanity. Whereas Brahmendraswami was a celibate, practised Hathayoga and in spite of these he took interest in politics. It seems therefore, that he was struggling to confirm himself in the higher state of ego. But it was beyond his power and he lingered midway."

“ Had he spent his life in collecting alms and building temples, it would have been well and good. But he practised usury in the name of God and to collect dues he took the help of his 'tapa' and cursed the people. He desired to humble the Maratha sardars and statesmen by advancing them loans. He also aspired to display himself as an independent statesman. He therefore, would not pose himself either as a Sanyasin or a temple-builder or a money lender or a Guru or a statesman or even as a begging Brahmin. He was not a villain. He pretended that he was too wise. Had he not meddled in politics which was not his province and remained contented with his status of a Sanyasin, with its outspoken and non-concupiscent attitude, he could have served the nation more in his role as a Guru. He would never have made a good statesman. Had he been an ordinary man, he would have prospered in his business of usury and being religious minded, would have carried on many works of public utility. Had he married and contented himself with remaining a family priest of the Chhatrapati (Rajapurohit) he would certainly have dabbled in politics, though not very successfully. As a soldier he would have suffered hardships but would have remained contented with an obedient and servile post. He had no power of a consummate^{wise} warrior, statesman or a founder of a religion. He practised incantations and penance. He was less than an ordinary statesman. But he was tempered by anger

and became ungrateful when enraged. He was ^{not} a very kind money lender either. In collecting his dues, many times he overlooked national good, mercy, forgiveness and peace of a Paramhansa. Either through religious fervor, or through patriotism, he many times suggested plans in politics, but being a child in politics, he cut a very sorry figure (met with dismal failure). Being engrossed either in self-pride, or in his usury, his attention was scarcely drawn towards playing and advancing politics, befitting patriotism. He had no capacity to judge the shrewdest of his contemporaries."

Had the Swami's ego spread over a wider field of Hinduism, had he taken pride in the advancement of the Hindus, rather than seeking the satisfaction in petty matters, had he possessed statesmanship, had he been fired with true patriotism, he would have brought conciliation amongst the Angres by hook or crook. He would also have levelled down the rivalries between the Angres and the Peshwa, and between the Peshwa and the Pratinidhi. Similarly he would have shown fields of equal opportunity and duties to the Peshwa, Dabhade, Raghuji Bhonsle and Babuji Naik; to the Marathas and Rajputs, and binding them by ties of love he would have saved them from internecine struggles. Had he succeeded in performing this service he would have found his niche in the temple of history.

"As he could not carry out any of these things, it can be said that either his patriotism was of a doubtful character and his vision could not touch Hinduism; or the extent of activity, and statesmanship were very poor in him."¹

Though he had mastered his senses by means of celibacy and Hathayoga, he could not control his vanity. This vanity ultimately led him to the path of machination and patriotism of a low order. As the line of Maratha saints had practically become extinct after Ramdas, the Swami found a vacant field to practise his most common religious role in the eighteenth century vacuum. The precept of Ramdas that "Marathas should be united" was scarcely heard during the Swami's time. His building works on a small scale, if isolated from his ways of earning money, the sacrifices he performed and other religious rites he continued, may be regarded as a service to religion in a limited sense. But it had scarcely any moral effect on contemporary society.

From the foregoing discussion it can be said that the Swami was a small ^{man} indeed. But we had to take the trouble to write these pages because D.B. Parasnis wrote a long eulogistic biography of the Swami, and its wrong impression is still lurking in the pages of Maratha history here and there. Therefore it became necessary to re-value the historical material and re-estimate the Swami's role after the lapse of half a century.

1 Anonymous article "Structure of Brahmendra Swami's Mind"
Granthaala Vol. 90, pp. 1-11

CHAPTER IX : SOCIAL LIFE IN MAHARASHTRA IN
THE EARLY EIGHTEENTH CENTURY.

- i) The Village Unit.
- ii) Political Life.
- iii) Social Stratification.
- iv) Economic Condition.
- v) Social Condition.
- vi) Administration of Justice.
- vii) Comparison between the Maratha &
English Societies of the eighteenth
century.

CHAPTER IX

SOCIAL LIFE IN MAHARASHTRA IN THE EARLY EIGHTEENTH CENTURY

(C. 1700 - 1750)

Leaving aside letters to and from the Swami in the Dhavadshi Daftar of the Deccan College Collection, there are a good number of other letters which are useful as they relate to the social conditions of the time. They roughly cover a period of about thirty years from 1720 to 1750 and there are a few letters written after 1750 . They furnish valuable material for reconstructing a reliable social history of the people of Maharashtra during an eventful period of their annals; but it will not be - representative of ^{the}entire Maharashtra as the subject of the letters is restricted to a few villages in the Konkan and on the Desha.

The Swami's villages

When the Swami was at Parshuram, he had secured fifty per cent of the revenue of the villages Dorle and Mahalunge from the Pratinidhi and also of the villages Pedhe, Ambdas and Naysi ^{as inam} from the Siddi. When he came up ^{secured} the Ghats, he ^{secured} the grant of the village Pimpri from the Peshwa, of Malshiras from the Sachiva and of Viramade Anewadi and Dhavadshi from the Chhatrapati.

The villages in the Konkan were in the northern Ratnagiri District and the villages up the ghats were in the Satara and Poona Districts. It is said that the village communities in southern India flourished from the dawn of history. A group of these self-contained units had formerly been placed under the Deshmukhs and Deshpandes, who were appointed for revenue collection. They were also called zamindars. Shivaji divested them of the authority which they had enjoyed then, but left the economic privileges they enjoyed unaffected. The Peshwas simply continued this practice of Shivaji.¹

(i) The village unit

The village communities were allowed to administer their own affairs under the paternal but lax supervision of a set of government officers under the Peshwas. The Maratha village on the Deccan plateau^{surrounded} by a wall tried to be independent of the outside world as much as possible. For centuries they 'kept the noiseless tenor of their way'. Though the village autonomy was little interfered with, yet there were occasions when^{theruling} government was called upon to give decisions. Inter-village boundary disputes were of such a character.

1. SASM p. 243

1. Inter-village boundary disputes

In 1733 a dispute had arisen between the villages Virmade and Nimb. The villagers of Nimb had influence with Viroobai, the mistress of Chhatrapati Shahu, and had unjustly extended their boundary within the limits of Virmade. When Brahmendra Swami learnt this, he went and squatted for nine days on the boundary line between the two villages. News was conveyed to the Chhatrapati who personally came ^{there} and consoled the Swami.¹ We do not know what had ^{actually} ^{place} taken in the boundary dispute but the Swami had the good luck of securing a village from the - - Chhatrapati for the maintenance of the palanquin.

In 1739 there arose a dispute between the villages Patas and Kangaon when recourse was had to an ordeal. A similar dispute had taken place between the villages Fursungi and Loni in 1741.² In 1750 there was a dispute between the villages Virmade and Kharsi.³

2. Communications

The means of communications in those days were of course not very advanced, but the Peshwa's government -

1. PBC p.94

2. R.VI pp. 26-29, 43.

3. DCHN 20/287

did not neglect such means of communication as ferry boats and roads. The roads were on the whole good, particularly in the neighbourhood of big cities.¹ Goods were conveyed on the backs of the bullocks and also with the help of the forced labour. Brahmendra Swami had taken permits for hundreds of bullocks from the Peshwa, the Pratinidhi, the Angres and the Siddis.² Horses were used by higher gentry. Palanquins and litters were used by the wealthier sections. There being no ^{regular} Government Public Works Department, the roads were not properly - attended to. On one occasion Brahmendra Swami repaired the Ambola pass which was difficult for the bullocks to climb ^{up} and spent Rs.45,000/- for the building of Khambetki ghat and the tank on this ghat, on the Poona-Satara route.³ There was nothing as regular postal system and for particular occasions ^{such} as when the armies went on distant campaigns, special agencies consisting of special "jasuds" or "kassids", that is, runners were employed.⁴ When a messenger happened to fall ill en route, or was killed, the communication was either delayed or lost. Mudhoji Bhonsale had sent the grant of Balapur and Ankole to the Swami's successor, Advaitendra, in 1755, but the messengers were killed en route and Mudhoji had, therefore, to send the grants again.⁵ Similarly in 1742 the kassid from

1. SASM pp 330-331

2. PBCL 225, 334, DCHM 12/45, 20/321

3. PBC pp. 104-105

4. RMW p. 370

5 DCHM 20/351.

Parshuram, while coming to Dhavadshi, fell ill and the letters were delayed for two months. Marriages were difficult to contract on account of the primitive communications, ^{to quote an instance} ~~and as an instance~~ one Shivaram Visaji came from Karmala to Poona and stayed at the latter place for four months but had to return without being able to settle the marriage.¹ In 1740 a person from Konkan borrowed some money for purchasing a pair of dhoti but nothing was heard for six months from the person he had entrusted to purchase the dhoti. The lender, therefore, had to send a reminder.² Employees of savkars made long journeys to carry remittances at stated intervals and they carried the private post of those who cared to correspond with their distant relations.³ Many times the work of runners was done by Mahars.

(ii) Political Life

The Maratha State, since the return of Shahu, consisted of two autonomous principalities governed by the Bhonsale family within the Mughal empire. Under Shahu the system of feudal nobility was introduced. The nobles managed civil, military and judicial matters within

1. DCHM 12/71

2. Ibid 12/184

3. RMW- 370.

their jagirs and paid tribute to the Chhatrapati. This system was enforced by Balaji Vishwanath, the first Peshwa of Shahu. Shahu was compelled to grant jagirs to the Sardars because the Nizam had started doing so ^{in order to win over to his side} the Maratha Sardars, ~~that went over to him~~. After bringing the nobles under ^{system,} feudal, Shahu appointed the chief minister or Peshwa. Constitutionally, in the official order of precedence, the Peshwa was a lower functionary in the hierarchy of officials than the Pant Pratinidhi, but in practice he was the Prime Minister and executive head of the Council. ^{the position} The other ministers gradually occupied subordinate to the Peshwa and the council of eight ministers receded in the background.

Along with the introduction of the feudal system in the internal administration, the Marathas had started their expansion schemes before the death of Aurangzeb. Let us have a glimpse of the Maratha campaigns of this period.

1. Campaigns.

The Maratha armies ~~had~~ spent eight months of the year exclusive of the rainy season, in campaigning in enemy country. Chimaji Appa, the brother of the Peshwa Bajirao I,

had been to the north at the beginning of 1733. He writes to Brahmendra Swami, " Gwalior is ten kos from here. Every-thing this side is in order on account of your blessings. The region has become desolate and the ' ryot ' have trekked beyond the river Yamuna. Not a person is to be seen in this region " . In the same year in May, Bajirao was at Rajapuri in the Konkan to chastise the Siddi. He wrote to Purandare, " It is necessary to spend huge amounts of money to get any work done. Where we were paying rupees three on the ghat, we have to pay rupees five here. We cannot predict the future. It is raining cats and dogs and the nights are dark. We fear some day we shall find ourselves in the same pitiable condition as that of the Emperor Aurangzeb at Vishalgad while he was campaigning there " .¹ From Bhopal, where the Nizam was besieged in 1737, Bajirao wrote, " Corn has become very dear. Within four days the price of flour has shot to four seers per rupee. No fodder is available for elephants and horses. Tree skins and pond scum is being fed to the horses and the elephants. Even that too has become scarce now. For the Nabob's army, retreat has become almost impossible on account of his camp followers being confined in the city. Check posts are scattered here and there. Nights are stormy due to occasional - firings on outposts. Soldiers are fed up of being compelled to stand in vigilance. Horses are starving."²

1. PPD1 103, 105, PBCL 44

2. PBCL 33.

2. State boundaries

As territories were constantly being transferred from one state to the other, boundaries of states were not fixed at the time. Balaji Vishwanath brought the titles of Chauthai and Sardeshmukhi conferred on ^{the} Chhatrapati at Delhi in 1719, but most of the territory that was granted by the Imperial grants required to be wrested from the Siddi and the Nizam. The question of boundaries was very difficult in the Konkan where the states of the Portuguese, Angres, Siddis, Sawants and the Pratinidhis of Vishalgad had intermixed territories. At many places there was a double government.

(iii) Social stratification

The Maratha society of the eighteenth century was feudalistic. The king, the nobility, the peasantry, the soldiers and the slaves were the classes in which society was mainly and generally divided. The rise of the Peshwa affected Maratha social life in two ways:-

1. It destroyed the solidarity of the constitution which Shivaaji's Astha Pradhan council was expected to maintain.

2. It at once created two distinct classes of Sardars in the Maratha state.

The Peshwa, like the holy Roman emperor, gradually descended to the position of the head of the confederacy whose commands were met with scant respect and whose authority was confined within the territories under his direct personal rule.¹

a) The king

Raja Shahu was the lineal descendant of Shivaji. He was also the nominal head of the Maratha State. It was he who appointed the Peshwa and the other hereditary officers of the state like the Pratinidhi, Sachiva, etc. Personally, Shahu never led the armies in the field. Though he exercised great controlling power, we at the same time find signs of defiance in the Maratha nobility of the time ^{against the central government} Kanhoji Angre captured the fort Pal from the Siddi, but wanted to appropriate it for personal gain and would not hand it over to Shahu as he should have done, thereby endangering the very authority of the King.² Chimaji did not promptly execute the order of Shahu to proceed to the Konkan to fight against the Siddi during the Janjira war.³

1. SASM pp. 203-4

2. PBCL 328

3. RMW pp.348.49, Duff. XV p. 252

b) The nobility

1. The Peshwa.

Originally the Peshwa was only a member of the Ashta Pradhan Council of Shivaji. His position was 'unus inter pares' among the eight ministers of the state. His salary was less than that of the Pratinidhi. Balaji Vishwanath, by his ability and statesmanship, not only succeeded in making the post of Peshwa hereditary, but made the Peshwa's position 'primus inter pares' in the council of ministers.¹

2. The Sardars.

The old nobility regarded the Peshwa as their equal. They obeyed him only as the deputy of the king, while the new nobility such as Shindes, Holkars and Rastes were the Peshwa's servants. They regarded the Peshwa as the master whose bread they ate and whom they were bound to serve.²

3. The indebtedness of the nobility.

It is well known that all the great Maratha leaders, including Shahu, Bajirao I and others always found it difficult to raise the funds required for their 'mulukhgiri'.³

1. SASM pp 196-197.

2. Ibid p.205

3. SPD 18/86

How hard up the Maratha nobility was due to these campaigns could best be illustrated from the glimpses of some of the campaigns of Bajirao I. About him Duff writes, " Bajirao, owing to the vast army he had kept up, both to secure his conquests and to overcome his Maratha rivals, had become greatly involved in debts. Payments to his troops were in arrears, the ~~sou~~cars (or bankers) to whom he already owed a personal debt of many lakhs of rupees, refused to make any further advances, and he complained bitterly of the continuous mutinies and clamours in his camp, which occasioned him much vexation and distress".¹ The following extracts from Bajirao's letters to the Swami show the embarrassments under which he laboured :-

" These debts have ruined us. I feel like taking poison and dying or wish to come and sit at your feet. Why should we suffer, when you Bhargava, are looking after us? ² "

" There is no way out of the debt. I wish I could abandon all this and go to some lonely place and become a sanyasi. ³

" I am rotting in the hell of the creditors. Your disciple (i.e. Bajirao himself) had been to the north. Do you know what he gained? A little success & no money. "

1. Duff XV p. 234

2. PBQL 30

3. Ibid 31

" I have fallen into the hell of being beset by creditors, and to pacify soucars and sillidars, I am falling at their feet till I have rubbed the skin from my forehead."¹

Duff comments on this that part of this distress originated in the high rates of pay which he was obliged to give, in order to outbid Nizam-ul-Mulk and secure the best of the Deccan soldiery.

The plight of other Maratha sardars was as bad as that of Bajirao. . In 1738 Bajirao wrote to the Swami, " All my devotion to you seems to be futile. Either I must abandon this country or sit at home locking the doors, or devote myself to prayers."² In 1740, Malharrao Holkar wrote to the Swami, " Two years have passed in campaigning, and we have not been able to get money! We are carrying on somehow on the debts contracted." ³

4. Vices of the nobility

With hereditary ' vatans ' also came vices. Maratha Sardars, who had established themselves at different places, lived as luxurious and licentious lives as their Mughal

1. PBCL 32.

2. Duff XV p.234 footnote PBCL 117

3. Op.cit. 171.

predecessors. Sambhaji Angre had three wives and four concubines. Still he is reported to have made attempts to procure the maid-servants of Brahmendra Swami. Here is the description of Yeshwantrao Pawar given by Krishnaji Anant Tambe in his letter to Jagannathpant Bhagwat. " Yeshwantrao is not in his senses. His forts and parganas have been confiscated by the Peshwa. All the twenty-four hours of the day are spent in the company of women. He hardly attends to any business." ¹ The nobility seemed to be always in need of luxuries such as velvet clothes, shoes, curtains, bedsteads of cane and ivory, perfumed oils, perfumes, rose-water, mirrors, young peacocks, fireworks, wine, tobacco, silk, almonds, walnuts, musk, saffron, dried plantains, kajus, dates, rolled cakes of jack-fruit, mangoes, and other fruit and flowers. Jagjivan Pawar, son of Maloji Pawar, was addicted to liquor. When intoxicated, he insulted and abused his own mother, Anandibai Pawar and appropriated her private wealth which she had kept at Dhanavati. Brahmendra Swami scolded him for this misbehaviour.²

1. R III - 46

2. Ibid - 53, 116, 119.

3. PBCL 277, 170, 243, 298, 178, 183.

DCHM 20/316, 892, 629, 649, 657, 692, 693, 773, 845

902, 535, 942, 690, 976, 615, 355, 881,

712, 956,

12/1106, 1103, 186.

c) Slaves.

Under the Peshwa's rule, we always come across a mention of women slaves. On purchase, the slave became the property of her master much like chattel and was styled 'kunbin' or 'batki'. A slave could be pledged or sold either for cash or in liquidation of a debt.¹ On the master's death, his slaves formed part of the assets divisible among his heirs.² The prices the slaves fetched corresponded to the nature of the functions they could perform. A good worker would fetch somewhere between Rs.60 and Rs.100/-. They were clothed and fed sometimes much better than the free men of their standing and were allowed to possess property.³ Men and women slaves were transferable like dumb cattle from one owner to another for monetary consideration. The slaves, on the whole, appear to have been kindly treated.⁴ I present here a few instances of I collected from the Swami's correspondence.

Visajiram of Karbale asked for a kunbin aged between ten and fifteen. He suggests that if she would come willingly well and good, otherwise force should be used.⁵ In 1744,

1. Vad, Peshwa Diaries 1, Madhavrao II, p. 324.

2. CPB p.155

3. TSCV p.288

4. RMW p.368

5. DCHM 12/71

two batkis belonging to Visaji Ballal Khasnavis fled and stayed with the Swami at Dhavadshi. The Swami did not hand them over to the servants sent by Visaji Ballal for fear that the batkis would be beaten by the servants.¹

One batki was purchased from Girjoji with a contract that if there would be any trouble concerning her past life, Girjoji was to ward it off, while if there would be any enquiry from the Government, the purchaser undertook to answer it. Girjoji was asked by the government to pay a 'gunhegari' of Rs.50/-. Girjoji came to the purchaser and requested him either to help him out of this difficulty or send the 'batik' to the government. The purchaser requested the Peshwa not to fine Girjoji Rs.50 and enquired why the Peshwa objected to the transaction.²

2. Batkis of the Swami

The Swami had many batkies at Dhavadshi, and some at Gothana. He had built separate quarters for the batkis at Dhavadshi. Sekhoji Angre, Queen Sakwarbai, Malharao Holkar and Anandrao Pawar had bestowed some batkis upon the Swami. Kavji Kadam had purchased one batki for Rs. 60 for the Swami. She was however taken away by Sambhaji Angre³ by force. The Swami too sometimes asked ^{for} batkis from the Sardars. He

1. DCHM 12/397

2. Ibid 12/313

3. Ibid 20/905, 570,
20/694,

He is reported to have asked for a batki from the Thorats and Shivaji Shankar.¹ The sentiments of the people regarding a batki is illustrated in the following extract from a letter of 1745. The writer says, " Not that a batki is in herself a very valuable asset but when she is not readily available, inconvenience is caused. Once the batki is purchased, she cannot be returned."²

1. PBCL 207, DCHM 20/925. For details see Chapter IV (iv)

2. DCHM 12/187

d) Forced labour or " wethbegari "

Under the earlier Peshwas, the system of forced labour or ' wetha ' was extensively in vogue and caused great annoyance to the poorer classes and artisans who were subjected to it. Brahmendra Swami himself utilised this system in the villages granted to him but prohibited Angres, Siddis and others from enforcing ' wethbegari ' in his villages. The ' wethas ' from Gothana and Pedha carried grocery, fruit, cloth, corn and vegetables to Dhavadshi for the Swami. Once rice flakes, cocoanuts, turmeric, etc., were to be carried to Dhavadshi, but the wethas refused to go to Dhavadshi.¹ The 'kamavisdar' of Gothana had once postponed sending the goods to the Swami for want of ' wethas ' because they were all taken away by the Angres. The commandant of the fort of Rasalgad also had to postpone sending goods to the Swami because all the ' wethas ' were carried away by the Siddi.² In 1740 a ' rokha ' (a forced extortion) of ' wethas ' was made by the Siddi in a village of the Angres in the Konkan.³ ' Wethbegari ' was nothing more than another form of a temporary slavery.

1. DCHM 12/593

2. Ibid 12/165

3. R. III 311.

(iv) Economic condition

Economically, the lot of the people was most miserable. It will be no exaggeration to say that the people of Maharashtra did not enjoy peace since the days of Hindu rule up to the coming of the British. Military campaigns were an everyday affair. As a strong central power was absent, petty officers exacted money from the ryot and harassed the masses.

1. Cesses.

In addition to the regular taxes and duties imposed by Government, there were several emergency taxes. They varied from place to place and were never simultaneously levied.¹ These cesses were known as 'pattis' and here is a description of some of them :

a) Swaripatti

This was imposed on the villages Anewadi, Virmade, and Dhavadshi by the officers of the Chhatrapati. The Pratinidhi abolished it on the Swami's request in 1728.²

1. SASM p.308

2. R. III 324.

b) Inampatti

This was an occasional cess imposed in times of exigency on the Inamdars. This appears to have been imposed by the Pratinidhi on Anewadi, Virmade and Dhavadshi. Chhatrapati Shahu abolished it in 1730.¹

c) Gharpatti

This was a house tax levied on all except Brahmins and village officers. The tax was levied by the Pratinidhis of Vishalgad on the Swami's villages Dorle and Mahalunge in 1730.²

d) Chavanpatti

Udaji Chavan of Athani had imposed this patti on Anewadi, Virmade and Dhavadshi in 1730. Udaji was a sort of an outlaw and sometimes defied even Chhatrapati Shahu and collected Chavanchauthai from many villages.³

e) Palkhipatti

This tax was levied by Shahu's men on the village

1. PBCL 2

2. R.III 286

3. Op.cit. footnote.

Virmade in 1732. The Pratinidhi, to whom a complaint was lodged, could not interfere because it was Shahu's personal matter. ¹

f) Sankatpatti

Sankat means either disturbance or danger. The villages Pedhe and Ambdas were always subject to the danger of Siddi's raids. The Swami's revenue collector^s levied this tax at the rate of Rs. 3/- per house. The Swami asked them in 1733 that the farmers should be exempted from half the amount. ²

g) Shamal or Habshipatti

This tax was levied by the Peshwa in 1736 at Rajapuri for fear of the Siddis. It was again imposed on the - villages Dorle and Mahalunge in 1767. ³

h) Parshurampatti

This was a general tax on the Hindus in the Konkan proposed in 1740 by Brahmendra Swami to Chimaji Appa for the reconstruction of the Parshuram temple at Pedhe

1. PBCL 218

2. DCHM 20/918

3. Ibid 20/116. SPD 33/420

and also for religious purposes. We have no proof whether or not it was actually imposed on any part of the Konkan. Dr. Kane's article on Bhargavpatti in the BISM. Quarterly refers to a later period, i.e., after 1784.¹

i) Karjapatti

Karja means loan. Sometimes when the normal resources of government proved inadequate for meeting financial - pressure, the government levied karjapatti on all landholders inamdars included. This appears to have been levied by Shankaraji Keshav Phadke at Bassein.²

j) Angarpatti

This tax appears to have been levied in 1747 by Ramji Mahadeo (Biwalkar), the Peshwa's subhedar in the Konkan, on the village Ambdas, during Tulaji Angre's tenure against his menace to the Peshwa's territory.³

k) Miraspatti

This tax was levied in 1750 on the landlords (miras-dars) by Chimaⁿaji Narayan Pantsachiva on Malshiras.⁴

1. PBCL 146, BISMQ 23/3 p.137

2. DCHM 20/630, 135.

3. Ibid 12/417

4. Ibid 12/328

Similar cesses termed as Najarpatti, Diwanpatti, Bhalepatti, Bhikarpatti, Santoshpatti, etc. are found mentioned in the studies of the Peshwa period such as Chaphekar's 'Peshwaichya Savlit'

2. Rokhas.

Along with these 'pattis', there were other emergent exactions. These were known as 'rokhas'. The nature of these 'rokhas' exactions differed from time to time with the needs of the particular administration concerned. Here is a list of some 'rokhas' imposed on some of the villages of the Swami:-

<u>Rokha.</u>	<u>Village.</u>	<u>Imposing Authority</u>	<u>Year.</u>	<u>Reference</u>
1 Of men	Pedha	The Siddi	1728	DCHM 12/3
2 Of cocoanut | branches, | ropes & oil |	Dorle & Mahalunge	"	1730	DCHM 20/1233
3 Of Rs.130/-	"	Antaji Shivdeo	-	R.III 269
4 Of forced labour	Pedhe	The Siddi	1740	R.III 311
5 Of Rs.8/-	Dorle & Mahalunge	" "	1744	PBCL 329
6 Of Nadgaudi This tax was a sort of miraspatti.*	Virmade		1744	DCHM 20/678
7 Of the goat to be sacrificed on Vijayadashami	Virmade	Kamavisdar of Karad	1750	DCHM 12/25

1 cf. CPS pp 21-22 SASM pp. 308-311

* See supra 'h'

3. Draughts and famines.

Being harassed by military campaigns, the villagers many times deserted their villages and farms. During 1730-33, the villagers of Pedhe and Ambdas fled due to some cases of kidnapping by the Siddi. The villages of Dorle and Mahalunge were similarly deserted in 1733. In 1750 the village Ravdi was despoiled and was, therefore, deserted.¹

To these man-made miseries were added occasional draughts and famines. "No great famine," writes Ranade, "is recorded during this period, though partial famines are frequently mentioned."² Sambhaji Angre writes to the Swami in 1737, "No produce has been available to us this year. The region has become desolate."³ One person wrote in 1780, "For want of rain, our lot is miserable. We have eight horses. We are purchasing fodder at the rate of two rupees per sheaf. Still it is not available. Cattle are being starved to death."⁴ In 1745 at Malshiras there was no rain and the price of the corn had risen to 2 pailies per rupee. The cattle were starving because there was no

1. DCHM 12/340, 20/766, PBCL 248.

2. RMW p.361

3. R.III 275

4. DCHM 12/228

grass.¹ Complaints of dearness and distress (^{महिला} ^{दौलतपुरा जिला}) are frequently mentioned in the correspondence of the period. Famines and draughts encouraged thefts.²

The economic condition of the people at the time will be best illustrated by an extract from a letter written in 1780. The writer says, " We have simply to watch what days are in store for us in future. Today has passed, ^{with difficulty.} What would tomorrow bring us? It is the essence of the time that it favours those who get their wages. The time is however ruthless to us - the poor. We have to count hours and minutes. Who can be confident ^{and hopeful} about the future?"³ This picture should be compared with the present society described by Laski. ' In our capitalistic society the rich get richer every day, and the poor poorer.'⁴

4. Building works.

There was no regular Public Works Department at the time. Works of public utility were carried out with munificent donations by philanthropic people. People spent on temples which were public works of that time. It was believed that

1. DCHM 12/402

2. Ibid 12/134, 153, 161, 162, 184, 261, 308, 314, 631, 633, 454, 38, 232.

3. Op.cit. 12/236, 108.

4. Laski Grammar of Politics. Chap III

5. ~~PBCL 369~~

in Kaliyuga, whoever instituted religious shrines would have infinite merit awarded to him.¹ Brahmendra Swami had built many temples, tanks, wells and ghats, spending nearly 20 lacs of rupees.² Those working in stone-quarries and as stone cutters were then important skilled workers and there was a great demand for them. Their tools like the sledge hammer, 'adu' (big nail for breaking stones) hoe and pickaxe were prized tools. Viroobai asked the Swami for stone cutters for building a well at Nimb. The Siddi sent eighteen rupees to the Swami for purchasing an "adu" and asked that stone cutters from Satara might be sent to him.³ The ^{char}coal burner (lonari) was also an essential worker. Bricks were usually made by him. The collection and preparation of necessary articles for building works was generally termed as 'karkhana'. Brahmendra Swami carried on building works at different places and needed wood for fuel required for making bricks. Antaji Shivdeo had permitted the Swami to cut wood from the jungle near the village Mahdure.⁴ Buildings in those days were - constructed mainly of earth, bricks, lime and timber and iron was very rarely used.⁵ The cost of bricks varied

1. PBCL 309.

2. DCHM 20/832

3. R. III 17, PBC. pp.29-30. DCHM 20/177,733.

4. DCHM 12/630,570,588.

5. Ibid. 20/862,865.

from 2½ rupees to 3½ rupees per thousand. The Swami issued detailed instructions for carrying out the reconstruction of the Bhuleshwar temple at Yawat and the big well (barwai) at Malshiras to his servant ~~Bekhamoji~~ Navaldar. ~~Bekhamoji was asked to make the bigger peak (shikhar)~~ artistic and keep the other two plain.¹ With lime, bricks, coal, sand and rafters, iron, joggery gum, flax and - catechu were also required for building purposes.²

5. Money market.

The savkars, or indigenous money lenders, were the bankers of the period. Vanavle, Babuji Naik Baramatikar Angal, Antaji Naik Gunde were the famous savkars of the time. They carried on their business in the north and south and had branches at different places. Brahmendra Swami, though regarding himself as a saint, carried on usuary and advanced sums to the Peshwas, the queens and Maratha sardars. He imprisoned his debtors and harassed them for his dues. The Swami made extensive use of hundies also.³ The rate of discount charged by Antaji Naik Gunde on hundies was 5%. Naro Ballal received a hundi from Aurangabad in the name of Chimnajipant Bhagwat for a sum of Rs.200 sent by the Swami. Naro Ballal wrote 'recorded the sum on the back of the hundi and handed it over along with Rs.200/- to the man who brought it.'⁴

1. DCHM 20/865 For details see chap V (i) 2 R-III 94

4. Ibid 20/654, PBCL 189. 3 For details of the Swami's peculiar affairs see Chap V (iv)

6. Employment of Foreigners.

Foreign traders and artisans were encouraged to settle in the Maratha state. ' Firangis ' that is, Europeans generally, were given appointments such as those of gunners¹ and Christian artisans from Goa were employed on building work, from which it seems that they were more efficient and had higher engineering skill than local artisans. At Parshuram, quarters are shown today about a mile from the Shrine which were then occupied by the Christians^{artisans} employed by Brahmendra Swami for the reconstruction of the Parshuram temple. At Gothana, a circular platform round the base of the pipal tree (par) was built by Goanese masons.² For building the tank at Triputi near Satara, the Swami spent 1 lac of rupees and artisans from Vrindavan were specially obtained for the construction of this tank.³ Firangis, most probably^{the} Portuguese, were experts in cane work. The Swami's bedstead of cane was spoiled by rats, and to get it repaired, he asked Sambhaji Angre whether^{the} Firangis knowing cane work were available.⁴

1. SPD 22/78.

2. DCHM 12/620

3. Ibid 12/264

4. R. III 276.

7. Encouragement to traders and merchants

It is said that the silk and embroidery industry of Poona was entirely the result of the encouragement given to outside settlers from Barhanpur, Paithan and other towns to come and live under the Peshwa's protection on sites which were granted free to them. Merchants were encouraged to open shops in large towns with the help of Government advances,¹ and even Brahmendra Swami advanced loans to merchants. The merchants Sadashiva and Bhawanidas from Goa were given a capital of five hundred rupees by the Swami to start business at Satara which was then a good market place.² Govindji Madhavji, a merchant from Harnai, had been advanced a sum by the Swami to be invested in trade.³ At Poornagad, when the idol ^{of Ganapati} was installed the Ganapati was painted by the - goldsmith. The Swami's servant suggested to him that the goldsmith should be presented cloth worth Rs.2/-.⁴

8. The flora.

in the Peshwa's times,

Though there were no public parks, there were several

1. RMW p.372

2. PBCL 373.

3. DCHM 12/30, 39.

4. Ibid 12/158

private gardens and orchards. The Swami was a true lover of the now much heard of Vammahotsava, and was interested in horticulture. He had his gardens at Gothana, Ambdas, Virmade, Anewadi, Malshiras and Dhavadshi. Naga champak and bananas were planted at Anewadi, madanbari, jai and mango at Dhavadshi, and sonchafa, surangi and red agasta at Gothana.¹

9. Fruit and vegetables.

The Swami needed vegetables and fruit which he secured from his devotees on demand. We find succulent roots, kon, carindas, mangoostana chillies, banana blossoms³ shevga, pumpkin gourds, ground nuts, etc., mentioned in his letters. Among fruits, mangoes of the Goanese and Bansod variety were much in demand^{ed} by the Swami. In addition, pomegranates, sweet limes, coconuts, pineapples, grapes, bullocks heart, figs, bhokars, tender cocoanuts, water melons, guavas, citrons, musk melons used to be obtained by the Swami.²

10. Grocery, corn, paper, weights, etc.

Reference to the following articles of grocery is

1. DCHM 20/839, 841

2. See Chap.V The Swami's Demands on his Followers.

found in the correspondence :- groundnut, ginger, pepper, joggery, ghee, cloves, nutmeg, garlic, betelnut, cardamom, asafetida, etc. These were secured by the Swami from his devotees. The varieties of sugar he obtained were raypuri, bura and nahad. The varieties of rice were varangali and dabholi.¹

Brahmendra Swami ordered the following types of paper from the Angres :- i. Daulatabadi, ii. Chinese and iii. Goanese.²

11. Prices and Wages.

(a) Prices.

A bucket (mot) of water from

a bullock-draw well. ... Rs. 8½

Bricks Rs. 2½ to 3½ per thousand.

Coral necklace Rs. 50.

Pearls. Rs. 1 to 2 each.

Gold Rs. 15 per tola.

Emerald Rs. 13.

Red stone (Chuni) Rs. 3/-

1. R. III 177, DCHM 20/998, 1002

2. DCHM 20/592

Mohor	Rs. 14.
Ghee	Rs. 10/- per maund.
Joggery	Rs. 10/- per maund.
Plantains	Rs. 1 for 500
Pedhas (sweet)	Rs. 1 for 2½ seers .
Tobacco	Rs. 1 for 6 seers.
Bullock	from Rs. 80 to Rs. 300.
Cow	Rs. 9 each.
Buffalo	Rs. 30 each.
Patavs. (Silk garment for men)	Rs. 25 to 60.
Mugta (Silk sacred garment for ladies)	Rs. 9½ each.
Nagpuri sari (10 yds.)	Rs. 8½
Lal chandrakala (Sari)	Rs. 8½
Lal rasta (sari with geometrical designs)	Rs. 8½
Dhoti	Rs. 1½ per pair
Patal (sari 10 yds)	Rs. 1½
Mundase (turban)	Rs. 1½
Susi (kind of fine cloth)	Rs. 19½
Pasodi Ohhiti (rug)	Rs. 6
Lal tivat sapaki ¹ (a kind of cloth)	Rs. 8

1. DCHM 20/620, 629, 1002, 956, 1004, 615, 976, 1005, 1011
 1019, 734, 865; 12/330, 323, 68, 1016, 117,
 258, 860, 480, 182, 419, 413, 1113; PBCL 183,
 167, 274, 279; R.111 87, 117.

In addition, we come across other varieties of cloths such as pasmi dulai (woolen covering sheets) , yellow, green and red (lakhi) broadcloth, ^{महमूदी} mahamudi, velvet curtains, shawls, gold-lined coverlets asthagoli, khaskasi shelas, dushalas, Bengali taptas etc.¹

Wages.

The following rates of wages have been found to be prevailing at the time:-

1. Stone cutters Rs. 7½ per month.
2. Servant Rs. 2½ per month
3. Archer Rs. 2½ to 7 per month.
4. Scribe Rs. 5 per month.
5. Domestic servant Rs. 2½ + rations.²

12. Medicines.

The Maratha Government under the Peshwas encouraged the study of medicine by the grant of Inam lands to eminent physicians.³ When the Swami came to Dhavadshi,

1. PBCL 277, 170, 243, 298, 178, 183, DCHM 20/629, 183, 247, 304, 316, 612, 892.

2. DCHM 20/540, 597, 12/901, 899, 22, 410.

3. SASM p. 472

he asked for medical treatment from several people on account of weakness due to his age. The following information regarding ^{the} treatment of various maladies has been culled from the Swami's correspondence.

The Swami has always demanded honey from his devotees as ~~old~~ ^{stores for a long period} honey was considered a tonic while fresh honey was useful for reducing flesh. Ghee was another article - required by the Swami and it was said that the older the ghee, the more useful it was as a healer of wounds and was called ' vranarōpana '. The following is a list of other remedial preparation used by the Swami.

Shilaras - Useful for stone in the kidney, cough and skin diseases; also as tonic.

Nigdel oil- Prepared, from the plant of nigadi. Useful for swellings, rheumatic pain and gout.

Narayan oil - Extracted from the ' shatavari ' plant (Asparagus Race mosus) and mixed with other plant. Excellent for massage and strengthening the nerves and muscles of the body. The Swami always demands large quantities of this oil.†

Kinknel oil - Useful for massage.

Ivory - Remedy for leucoderma

- Hemagarbha - A very costly medicine prepared from mercury, sulphur and gold. A stimulant for a person on the verge of death. Also useful as a ^{heart} a/tonic.
- Mineral salt - (sendhelon) Useful for disease of the eye and for the removal of bad odours.
- Sandherukh - Useful for fractures in which pieces are tied.
- Maharukh (Cinnamomum Temala) - Remedy for gases, fever and cholera.¹

The following have also been found mentioned in the letters for treatment of physical disorders - hingool, (gugula), sandalwood, musk, pearls, nigra (dhotra) pomegranate, succulent roots, mace, nutmeg, asafe tida, and cow's urine. The use of leeches was then in vogue and Swami once sent leeches to Bajirao Peshwa who had asked for them.²

(v) Social conditions.

1. Religious beliefs.

Maratha society of the eighteenth century, along with

1. Y.G.Joshi - Vanoushadhi Gunadarsha Part VI.1920, p.9.

2. SPD. 9/22. DCHM 20/932, 933, 644, 712, 748, 687, 537, 599, 600, 618, 882, 634, 714, 727; 12/186, 575, 637, 341, 902.

R.III 322, 353, 319, 271, 181, 248, 252, 327, 353, 283, 120, 261, 328, 275, 4, 41, 351.

Indian society in general was essentially religious minded.

They held the four-fold system of " Chaturvarnya" to be the foundation of society. Brahmins were held in high esteem, ^{for their knowledge and high moral character.} They were exempted from capital punishment.

Manu had prescribed six duties for the Brahmin. Studying, teaching, making sacrifices, officiating at a sacrifice, alms giving and alms receiving.¹ We find, therefore, people making yajnas, performing rites of maharudra, - atirudra, anusthanas, samaradhana, archya, abhisheka, etc. to Shiva. The Swami had performed these rites for the Peshwas and the Angres.² In 1742, ^a somayag was ^{performed} by Shankar Bhat Godbole in Shanwarpeth in Poona. The Swami once suggested a unique ' homa ' of nutmeg, mace and pepper to be performed ^{to} the Peshwa, for the shrine of Meruling near Dhavadshi, and had demanded three khandis of sesamum for an ' anusthana ' from Sambhaji Angre.³

The blessings of saints were sought after for commencing important projects. Chimaji appa sought the blessings of the Swami before his Bassein campaign and Bajirao took the advice of a saint before interviewing the Nizam.⁴ A disciple of the Shankaracharya of -

1. Manu 10;74

2. PBCL 131,164.

3. R.III 269, 272.

4. R. VI pp 49,54.

Shringeri had come to Dhavadshi. All the Brahmins and the Swami's assistants, Chimaji Pant and Dhondo Pant were asked to accord a welcome to the disciple.¹ The Swami had once ordered an "anusthana" to be performed at - Dhavadshi. He instructed his assistants that the Telangi Brahmins, if they come without an invitation, should be treated well, but they should not be given a special invitation. He also gave instructions that daxina should be given to them. ^{Though the in general} Brahmins were then held in high esteem, ~~But~~ people appear to be looking down upon Telangi Brahmins with scant respect. The reason perhaps was their un-civic behaviour in rushing wherever there was a religious ceremony for getting sumptuous dinner and daxina. Babdebhat Athley the well known Brahmin priest hailed from Ratnagiri district, and had established himself at Satara. It is said he had been to Kashi and had even been a priest there. He was requested by the Swami for an 'anusthana' to be made at Gothana. A piece of gold was kept under the image of Parshuram as was the custom at the time. A 'daxina' of rupee one per Brahmin was given to fifty Brahmins. A grand feast was given to the Brahmins and to all the villagers.²

1. DCHM 12/357

2. Ibid 12/626, 20/862. SPD 9/17,25;

ii. Customs and beliefs.

Social customs are regarded as important pillars of the society. Even today law and politics take into consideration past traditions and customs. Belief in ^{good and bad} omens and prophecies was common to all classes in the early eighteenth century. These beliefs survive to a great extent even today. We come across several such references in the correspondence. It was believed that when two marriages or holy ceremonies took place in a family in one ^{and the same} year, a third should not be resorted to. This custom prevails even today.¹ For proceeding to Raygad, an astrologer was first consulted for an auspicious starting time.² Bathing with the family in the river or at the confluence of two rivers was regarded as an act of ^{religious} merit.³

People had implicit faith in the efficacy of vows to Gods. Brahmendra Swami sat on burs (thorns) at Jejuri in order to prevail upon God that it might rain.⁴ He had also vowed to God for the release of Tulaji

1. DCHM 12/121.

2. Ibid 12/1085.

3. Ibid 12/430

4. PBCL 304.

from Peshwa's captivity and if Tulaji would be released to give thirty gold pieces to God in 1740. This shows that notwithstanding his acrimonious relations with the Angres the Swami had a soft corner for the members of the Angre family in general. He had once prayed for the good health of Chimaji when the latter was not well.¹ There are many other instances of vows made to Gods.²

It was then a world of childlike credulity. Men believed in evil spirits and ^{even} agencies. Society does not seem to have changed very much today as we find the same ideas prevailing in men's minds. Villagers believed that evil doers exercised evil spirits to ruin their enemies. They also believed in spells and withhcraft. Sambhaji Angre felt that Raghunath Hari (Gupte) had killed Kanhoji and Sekhoji Angre by means of withhcraft.³ When Sekhoji Angre was seriously ill, all believed that he was haunted by a ghost.⁴ Raghunath Hari had some physical trouble for which he was advised by the Swami to visit

1. PBCL 311.

2. DCHM 12/154, 412.

3. PBC p.71

4. SPD 3/75.

the shrine of Bhargavram at Gothana.¹ One person referred to as Baba had fever. It was thought to be due to the disturbance of Martand (Khandoba). When a vow was taken by Baba that he would go to Martand after the Dasera, he immediately began to recover. This shows that people valued superstition more than medicinal cures, in those days. Some ornaments of Baba happened to be stolen. A prayer was said by Baba to God Khandoba who conveyed through him that the ornaments would be recovered before the next "amavasya" and if the person who had taken the ornaments did not return them, he would immediately die.² A man had a painful stomachache and he thought that it was due to some ghost or goblin. At Gothana, Chag and his wife were haunted by ghosts. When they were taken to an exorcist, he told them that the two ghosts were set by other exorcist (bhagat) while one of the ghosts belonged to Ghanekar, a dead person. The writer of this letter requested the Swami to drive out these spirits. However, there is nothing to show that the Swami succeeded in helping him out of the difficulty.³

In Kanhoji Angre's districts, one Sambhaji Dhod's bullock died by an accident. Sambhaji was, therefore, sent to Kanhoji for a 'praischitta' (religious penance), (प्रायश्चित्त)

1. DCHM 20/645

2. Ibid 12/284

3. DCHM 12/573, 651.

In the fort of Kohaj in the Konkan, a Brahmin was killed in a scuffle amongst the residents of the fort, and the commandant of the fort, Hiroji Phasalkar, was accused of the crime and dismissed because killing a Brahmin was considered a heinous crime. Pilaji Jadhav pleaded with Bajirao that Shankaraji Keshava and others who were in the fort were also involved in the Brahmin's murder and requested Bajirao to reconsider the case.¹

The Swami had kept Balaji Hari Anturkar for the management of the estate at Dhavadshi. He was, however, removed from his post on a charge of dishonesty and Antaji Narayan Bhagwat was kept in his place. Anturkar, therefore, is reported to have set ghosts on Antaji with a view to punish him. When the Swami was informed of this, he consulted the oracle and asked Sambhaji Shinde, the - commandant of Rasalgad, to take the counsel of the Goddess in the fort. The Goddess confirmed what was told by the village deity of Dhavadshi.

When the Swami left Parshuram for Dhavadshi, he kept en route the wooden sandals (padukas) of Bhargavram at Rasalgad. The officer in charge of the fort, Sambhaji Shinde, began the worship of the "padukas". This, however, was disliked by the local deity of Rasalgad. A dispute

arose and the deity hurled down calamities on the fort. When the worship (puja) began, the son of Ganoji Patil died. On the Vijayadashmi day the "padukas" were taken in procession outside the village and a boy died accidentally when a gun was fired on the occasion. The Goddess was asked ^{to explain} the reason for these deaths and the reply was that these troubles were due to her disapproval of the worship of the "padukas". Immediately after, a lightening struck the granary ^{killing} Raghopant ^{sudden} instantaneously. The residents of the fort were also taken ill, one ^{them being} of Khandoji Salvi, the Swami's servant who had casually come there, ~~was taken ill~~. It was believed that his illness was due to the commission of some offence by him against the Goddess.¹

Ambaji Patil of Dhavadshi is reported to have set two of his ghosts in the house of Bhagwat, the Swami's assistant. The Swami, in order to save the house from being destroyed, shifted to the riverside. He asked Yamaji Shivdeo to send ten horsemen to protect the house. The Swami complained to Chhatrapati Shahu about the mischief.²

1. DCHM 20/1078, 1088, PBC. pp. 114-115.

2. PBC pp. 113-114. PBCL 1.

(vi) Administration of justice.

Civil litigation was chiefly confined to 'vatan' partition and boundary disputes and other cases of a like character. The institution of 'vatan' held powerful sway over eighteenth century Maharashtra. Community, customs and vatan were the main pillars upon which the society was then firmly grounded.¹

There were no prescribed laws and people felt no necessity for them. It is strange that even in the absence of laws judges were appointed in the Maratha State ^{to carry on judicial matters.} Public opinion and custom decided whether a particular act was just or unjust. Civil offences such as not paying off a debt and criminal offences such as theft were met with more or less the same punishment.

There was no order of priority for asking justice. Justice could be had for anything, even for abstract things such as honour, and setting of ghosts for evil purposes. Decisions could be revised and there was no time limit in the matter of evidence. Once in a border dispute, papers for the proceeding seventy five years were demanded as evidence.

1. BISMQ Vol. XXX-XXXI p.7

There was no court fee and there were no pleaders. Prisoners were given facilities and protection was given to witnesses.¹

The Panchayat system was favoured by the Peshwas. It was continued till the end of the 18th century.²

An accused committed to trial for offences against person or property or morals had to go through the royal, or religious, or spiritual, or caste punishments which were often of a social nature. A person committing a heinous offence was excommunicated by his caste men and punished with imprisonment or fine by the State.³

Judgement chiefly rested on the evidence of the witnesses on both sides, who were examined under the sanction of the strictest oaths. The witness's testimony was first recorded and then the men were called upon to choose their arbitrators from their own or neighbouring villages. In very rare cases, where no evidence could be secured, recourse was had to trial by ordeal and the decision then

1. TSCV pp.39-44.

2. GJSM pp.126, 127.

3. Ibid pp. 128, 129.

of the ordeal.

depended upon the result/ In some cases bathing in a river was considered sufficient to arrive at the judgment of fact. There was thus every chance for a genuine offender escaping punishment.

Litigation about 'vatan'.

i) In 1811, a dispute arose between two brothers Krishna and Vishnu Bhatji for their hereditary vatan of 'agnihotra' (of about Rs.15/- per month). The Brahmins gave the decision in favour of Krishna Dixit.¹ A similar dispute had arisen between two public astrologers for their vatan of ' jyotishi ' in the villages Virmade, Udtare and - Kalambhe.²

ii) In 1744, Ganga Teli, an oilman of Dhavadshi, purchased a bullock from a farmer of the village Lengare, which, however, was claimed by the commandant of fort Nandgiri. Ganga Teli went to the farmer and asked him to prove his ownership. The Swami took the statements of both the claimants and referred the case to Moropant, the Chhatrapati's officer.³

iii) In 1721, at Mouje Saygaon, the vatan of Patilki was

¹ DCHM 12/124

² Ibid 12/456

³ Ibid 20/887

being contested by Malharji Mali and Bahirji Mali. Bahirji was asked to give evidence by standing in the river Krishna.¹ At Gothana in 1733, two persons quarreled¹ over the husbandry. The arbitrators from the temple gave the decision.²

iv) An interesting case at Gothana was reported in 1744. Antashet Teli's buffalo got into the field of Mahadeo Shevda. Mahadeo's mother pelted the buffalo with stones. The buffalo died and Shevda was fined for the offence.³

v) In a dispute regarding vatan between Sekhoji parit and Khandoji parit, both were asked to enter the river Krishna by the villagers.⁴

vi) In 1722 Kumbhar (potter) Gana from Parshuram had gone to Talavthi on some business. He stayed with Mahadaji Divta. At night he went to Lakhma Bhagti's house to ask for water. Sidoji Chavan who was sitting there suddenly caught hold of Gana and tied him with a rope. His earing and silver belt round his waist were taken by ^{force by} Sidoji. The

1. DCHM 12/122

2. Ibid 12/660

3. Ibid 12/596, 658

4. R.III 55.

commandant of fort Rasalgad was asked by Brahmendra Swami to investigate the matter.¹

vii) The Swami's men were building a well at Tathvda near Phaltan. His men, the clerk, the Havaladar and the masons played mischief with the villagers. They did not allow the Brahmin women to take water from the well and broke their earthen pots ^{to pieces} and abused them. The shudras brought water from distant places. The Brahmins from Tathwada, therefore, jointly appealed to the Swami. The Swami wrote a sharp note to Ramaji Ganesh, his clerk.

" I had asked you to allow everybody to take water from the well. Don't prohibit anybody from taking the water. You have abused Brahmin women and have broken their pots. You have spoiled my reputation and this news will now reach Satara. Allow those women to use the well and don't abuse them ^{again.} Give them plenty of water and make them happy."²

^{incident} This/shows that the Brahmins were not ^{invariably} a favoured class under the Peshwas.

Robbery.

The punishment for robbery generally was fine or imprisonment. In civil cases the fines ~~were~~ paid by the

1. DCHM 12/166.

2. Ibid 20/908

successful suitor and his defeated antagonist were repeatedly called ' Harki ' and ' Gunhegari '. Instances of thefts are scattered all over the correspondence. Mangoes, - jackfruit and other fruit from Gothana were reported to have been stolen in 1740. In 1760, Gopal Anant reported a theft of mangoes at Mahuli because there was no watchman.¹ In 1732, Brahmendra Swami complained to Sekhoji Angre that the commandant of fort Poornagad stole jackfruit from Mahalunge. Sekhoji, therefore, giving due respect to the Swami's word dismissed the commandant.² In 1804, a " gunhegari " of Rs. 5 was taken from one Govinda Mali of Dhavadshi for stealing grain.³ The Swami cudgelled the servant of Bawaji Shivdeo for stealing pearls, rug and turban and put him in stocks and got one side of his mustache shaved.⁴ Stealing of grass was also common. The villagers of Kidgaon and Raygaon were warned by Peshwa's men for cutting grass in the pastures of Sulp^{ani}.⁵

An interesting case from Malshiras is on record. Sadashivrao Bhau arrested Bahiru Berad because he was -

1. DCHM 12/159, 132.

2. R.III 244

3. Op.cit. 12/220

4. DCHM 20/652

5. Ibid 12/948

suspected of theft though he was one of the village officers (balutedars). Being harassed by ^{his} thefts ~~by him~~ in the village, the populace of Malshiras had fled from the village. Bhau intimated this to the Swami and stated that Bahiru should be punished. The Swami wrote back to Bhau that it was not Bahiru but the " berads " from - Purandhar who were the real culprits. The Swami further stated that Bahiru was not the balutedar. The fine of rupees five levied on Bahiru was, therefore, returned by Bhau to the Swami. Bhau again wrote to the Swami that if what Bahiru told the Swami was true, he should help the Government in catching the real culprit. Then only his innocence would be proved. It appears that Bahiru then went to Satara and was fined Rs.50 by Prince Fatesing. The Swami afterwards made efforts through Viroobai to recover the amount of Rs.50 from Prince Fatesing. Viroobai, ^{with the Swami's request.} however, flatly refused to comply¹

(vii) Social life.

1) Education.

" The Peshwas", writes Sen " did not organise any department like the postal department for public instruction. Learning was encouraged only indirectly."² From the

1. DCHM 20/867, 1006, 195.

2. SASM p. 471

correspondence in the Dhavadshi daftar, it appears that people generally were taught the three r's. Even ladies belonging to the families of the Chhatrapati, the Peshwa, Angre, Pawar, Bhonsle, Nimbalkar, Jadhav, etc., sometimes got their letters written through their clerks. Some of them knew reading and writing. Horse riding and the use of arms with a knowledge of the three r's was considered to be sufficient education at the time. Pulpit preaching and homilies spread the knowledge of the ' puranas ' and the epics Ramayana and Mahabharat. Brahmendra Swami used to listen to the ' purana ' recited by Jagannath Chimnaji. ¹ Allusions from the ' puranas ', Ramayana and Mahabharata are spread all over his correspondence. Kanhoji Angre and his sons seemed to be quite conversant with Sanskrit, ^{as} the language of their letters is forcible and idiomatic. From their letters they appear to be a cultured family.²

ii) Marriages.

For marriages, the bride's age was generally between eight and ten years and the bridegroom's age between ten and fifteen years.³ The bride's appearance hardly counted.

1. PECL 274.

2. DCHM 12/1065

3. SPD 18/46

Sambhaji Angre requested the Swami to find out a good bride for Tulaji Angre. The father of the bride, Sambhaji - insisted, should be a well known man with good family traditions.¹ For Manaji's daughter, Baya, a bridegroom who would be a good match, not too old and sensible was being looked out for.² An instance of informal marriage - 'Muhurta vivaha' - against the 'Shashtra vivaha' has been cited in the correspondence.³ Sona Rangari (dyer) from Malshiras, owed Rs.108 to Brahmendra Swami. The Rangari died and his wife remarried one Sambhoo Waikar who was ignorant of the Swami's debt. The Swami asked - Sadashivrao Bhau (Bhausahab) to recover the loan from Sambha's wife. After investigation, it was revealed that Sona had two wives. One of 'muhurta vivaha' and the other of 'shashtra vivaha'. The arbitrators (panchas) gave the decision that both the wives of Sona should pay off the Swami's debt.⁴ A cobbler (chambhar) from Banegaon died and his wife was asked by the got ^{जोन} (community) to remarry.

1. R.III 267.

2. Ibid 304.

3. The word 'informal' marriage' for 'muhurta vivaha' used by Sen, does not appear to be appropriate here. 'Muhurta Vivaha' is the re-marriage of a widow. It is generally known as 'pat-vivaha', which is defined as a second and inferior sort of marriage especially among the widows of the lower classes. SASM p.410 ; GJSM p. xxvi.

4. DCHM 20/972

She was compelled to marry one Deva Chambhar from Chinchwad but it was later discovered that her former husband, Narsa, was alive. Narsa was sent to her with a policeman and the village officers were asked to hand over Narsa's wife to Narsa. Deva was fined Rs.30¹. The sentiments of the people regarding marriages could best be illustrated by the following extract from a letter from one Trimbak Krishna Moghe of Gothana to the Swami :- " The marriage was performed satisfactorily. We searched for a grown up bride. But she was nowhere available. Few days remained and our object, we thought, might remain unfulfilled. We did not go elsewhere. You had suggested Shahne's daughter. We immediately settled the marriage with her. Shahane was trying elsewhere. Had we come four days late, we would have missed our aim. We came in the nick of time."²

3. Adultery.

For adultery in the case of women, the punishment was imprisonment with penal servitude in the forts or in the kothis, i.e., state stores, where they were made to grind corn. In the case of men, it was imprisonment or fine. At Pimpri in 1800, Moro Malhar Kulkarni had

1. DCHM 12/1050

2. Ibid 20/619

illicit relations with the daughter-in-law of Ranoji

Theurkar. They were caught during the commission of the crime and were asked to undergo the ordeal of hot ball or enter the water of the river Krishna and Kulkarni was asked to pay the 'gunhegari' of Rs.1000.¹ At Malshiras in 1742 Godi Kolin and Makhdum a Mohammedan were being watched by Mahima Mhar. They went out at odd hours and were caught together during the commission of the crime in the garden-land of Bajji Patil near the well. Makhdum managed his escape but Godi was arrested. The "kamavisdaf" being absent, his wife carried out the preliminary enquiries and Godi confessed her offence.²

In 1740, Mohi, the wife of a cobbler, was charged with adultery and she was asked to undergo the ordeal. The permission for the ordeal had been given by Bajirao Peshwa's mother, Radhabai. After the ordeal was over successfully, the undamaged hands of Mohi were inspected by Radhabai and ^{thus (Mohi's)} her innocence was proved.³

In 1741, Mahimaji was confined in stocks for adultery. In the same year a 'bered' was put to death for cohabiting with the wife of a farmer.⁴ Babseth Teli from Mouje Padhe

1. ~~1x~~ DCHM 12/380.

2. Ibid 20/895

3. R.VI p.37

4. Ibid pp. 42,45.

submitted a statement to the Swami that his wife was not prepared to stay with him. She ran away to Satara and stayed with Rama Gholap; so Babseth renounced his ^(the latter's) claim on her and requested the Swami to employ her in his stores.¹

(iv) Sati.

In the eighteenth century, it appears, sometimes wives of the Maratha nobility performed the rite of 'Sati'. In August 1733, Sekhoji Angre died. His wife Anandibai and three concubines burnt themselves at Sekhoji's funeral pyre.² His brother, Sambhaji died on 12th January 1742. His wife Girjabai, two other wives, four concubines, and three maid servants died with him by imolating themselves.³ We are reminded here of the ancient custom of burying alive the king's retinue, including maid servants, in Sumeria at Ur five thousand years ago. Chimajiappa's wife, Annapurnabai, when not more than twenty years old, died as a 'Sati' in December 1740 at Poona.⁴ In 1750, Moro Krishna Deorukhe's wife and in 1733 Dadoba Pratinishi's wife performed 'Sati'.⁵

1. DCHM 20/544

2. SPD 3/78

3. SMR CSPB p.390

4. Ibid p.400

5. R. VI pp. 67, 75.

(v) Rumours.

On account of the difficulty in communication, especially where fighting was in progress, there was full scope for rumours to float about. During the Janjira campaign in May 1733, Siddi Rahiyan attacked Bajirao before the gate of the Janjira fort. Rahiyan was killed with hundred soldiers and one Siddi sardar was captured. A rumour spread that Bajirao captured Janjira by scaling the walls by means of ^{rope} ladders. There were even rejoicings and felicitations in Satara.¹ Another rumour during the Janjira war was about the capture of Anjanwel. The fort of Anjanwel was, as a matter of fact, not captured by the Marathas until January 1745, but a rumour had spread at the time that Anjanwel capitulated ^{to the Marathas}. Even Rajwade was misled by this rumour and thought that Anjanwel fell in 1735.²

(vi) Bribery and corruption.

In the eighteenth century, corruption was rampant among the Maratha nobility. They were always ready to sell their sword^s for a price. In administration and justice there was corruption. A dispute was going on between Anant Prabhu and Krishnambhat Desai in the court of Satara about their ancestral vatan. The decision went against Anant Prabhu.

1. PBCL 358

2. R. III Pr. p. 169

He told Kanhoji that Shripatrao Pratinidhi and Govindraya^{ji} (Chitnis) accepted a bribe and the decision was, therefore, given in Krishnambhat's favour. Sayaji Kanoje, son of Dattaji, was appointed at Mahipatgad by Shrinivasrao - Pratinidhi through Yamaji Shivdeo. Bapuji Kadam paid Rs.500 to Yamaji and got Sayaji removed from that post with a promise to get himself appointed. The Swami asked the Peshwa to appoint him elsewhere. Bajirao Peshwa secretly negotiated with the Siddi during the Janjira war. Sambhaji and Manaji Angre used sometimes to ally with the enemies.¹

The eighteenth century.

The eighteenth century saw a change in Maharashtra Brahmanism revived itself and 'bhakti-marga' became more important than 'karma-kanda'. Ritualism and orthodoxy also came into prominence. The seventeenth century people were simpler in their habits of living while those of the eighteenth century became ^{comparatively} more luxurious and easy going. Seventeenth century soldiers had to face the ablest of Mughal emperors and their imperial army, while in the eighteenth century, the Mughals and other enemies of the Marathas were not as ^{as their predecessors} offensive/and the Marathas began to count in Indian politics. In administrative matters, Shivaji's state was far superior to that of the Peshwas. On account of the ascendancy of

1. PBCL 289, 369. SPD 33/147. 3/169.

Especially the Chitpavans

the Peshwa, Brahmins/in considerable numbers occupied high military and civil posts . We find more women coming forward in politics in the eighteenth century. Tarabai Bhonsle, Mathurabai and Laxmibai Angre, Radhabai Peshwe, Hansai Jadhav, Viroobai, Sagunabai and Sakwarbai Bhonsale, Radhabai Bhonsale, Kashibai Bhonsale, Umabai Dabhade were prominent in the politics of their days. With the increasing contact with foreigners, disciplined armies and artillery became the ^{necessity} important/among the Indian states in the eighteenth century.

(vii) Comparison with the west.

It must be noted that the picture we get here is only a partial one, that of the Maratha nobility. Dr. Sen has quoted several remarks of foreigners about the comparison between the two societies, western and Indian.¹ An English writer says, " A couple of centuries ago, England had no harbour. The most extensive system of piracy prevailed on the river Thames. The roads, such as they were, swarmed with highwaymen like Robin Hood and blackmail was levied by the highlanders upon the lowland farmers. The English ships were then rotten. They were manned by prisoners taken from the hulks, or by working men pressed in the streets in open day.* The colliers were slaves. In Ireland hangings

1. SASM pp. 430, 450.

* Note - Our wethbigari in comparison with this.

and shootings of rebels were frequent. Towns and cities swarmed with ruffians and brutal sports and brutal language existed to a frightful degree. The people were grossly ignorant and altogether neglected. The upper classes were coarse, drunken and ill-mannered. Bribery and corruption on the grossest scale were the principal means for getting into parliament. Drunkenness was considered a manly vice. Even drunken clergymen were not unknown. Man-fighting, dog-fighting, public whipping and public executions were the popular amusements." Maratha society of the eighteenth century did not suffer ^{much from the above drawbacks} in comparison with this state of ^{contemporary} English society.

A note on the Photographs.

Dhavadshi.

Fig. 1 :- This photograph shows the view of the three tanks at Dhavadshi. The Swami had spent Rs. in digging these tanks. The tanks are still in good condition and are being used by villagers.

Fig. 2 :- This is the back view of the Bhargavram temple. The beautiful building was built by Shahu and was completed after him in 1758. About Rs. 1 lac and 20 thousand were spent in building this temple. ^{The Swami's samadhi is in this temple.} The architects were Sambhaji Naik, Venkaji Naik and Shankaraji Gaundi.

Fig. 3 :- The image of Parshuram made by Bakhatmal and sent by Peshwa Nanasaheb for this temple. This image is a post-Swami image.

Fig. 4 :- Brass images of Kal Kam and Parshuram in the Bhargavram temple. The Swami got these prepared on the line of the images at Parshuram. (At Parshuram there are three images of Kal Kam and Parshuram.).

Fig. 5 :- The residences of the Swami, his clerks Bhagwats and Tambes at Dhavadshi were formerly surrounded by a rampart. This is the surviving gateway of that rampart.

Fig. 6 :- Nothing now survives of the Swami's residence except the old door. This is the view of the old door and its frame.

Fig. 7 :- Only a fragment of this wall of the Swami's residence at Dhavadshi has remained.

Fig. 8 :- The basil plant or Tulshi-vrindavana of the Swami.

Fig. 9 :- It is said ^{that} at this place formerly there was a building which was reserved for the members of the royal family whenever they came to Dhavadshi for paying a visit to the Swami. The well alone survives today. The building was known as Bangala. The well today is called Bangala-well.

Fig. 10 :- By the side of the tanks (Fig. 1) and the Bhargavram temple there is an underground celler-like cool place where this Shiv-linga and Nandi are located. It is told that the

Fig.10 :- Swami used to sit here for meditation, the contd.

performance of Sandhya, and incantations.

A stone flight of stairs leads us to this place from the audience hall before the temple.

Fig.11 :- All the temples of the village deities were retained and reconstructed by the swami.

This is the view of the Waghjai temple at Dhavadshi. The tin is modern.

Fig.12 :- Temple of Kalkai on the way to Meruling from Dhavadshi. Part of the Meruling hill is visible in the photograph.

Fig.13 :- This is the view of the tank built by the swami. ^{on the Meruling hill}
On its bank is the rest house. There is one more tank like this.

Fig.14 :- The temple of Meruling was surrounded by a rampart. This is the view of the eastern gateway.

Fig.15:- A view of Meruling temple with its three Shikharas and the pillar of light in front.

Fig.16 :- After the conquest of Bassein the bells from the churches were distributed by Chimaji Appa in

Fig.16 :- different temples. This is a view of the
 contd. Portuguese bell at Meruling. A similar bell
 was found in the Ganapati temple at Rajur.

Fig.17 :- This is the inside view of the Meruling temple.
 The old style of pillars is imitated in wood.

Virmade:

This village is situated on the right of Krishna
 about ten miles from Satara. It was here that the Swami
 had died.

Fig.18 :- View of the Ganapati temple and the place of the
 Swami's samadhi. ^{Shown on the right with X marked.} The Photograph is taken from
 the right. A peculiarity of the ghat at Virmade
 is told that one can perform Sandhya here by
 keeping the river in front and on the back.

Fig.19 :- It is said ^{that} the Swami used to take Samadhi during
 the month of Shravana at this place. The
 original place of his samadhi ^{might} not be open
 as it is today. There might have been some
 cave-like construction.

Fig.20 :- The inside view of the Ganapati temple. The
 Shivling and the image of Ganapati are visible
 in the photograph.

Yavat and Malshiras:

Malshiras the inam village of the Swami is about 3 miles from the Bhuleshwar hill on the plateau.

Fig.21 :- The three Shikharas seen in the photograph were built by the Swami. The well below the Shikharas was also built by the Swami.

Fig.22 :- The Swami had instructed the architects to decorate only one viz. the bigger Shikhara, of the temple. This is the view of that Shikhara.

Fig.23 :- The Bhuleshwar hill was formerly known as Daulatmangal - - - - - and was treated as a fort during the Mohammedan period. There was a mosque built on the temple. The Swami, when he reconstructed the temple, did not demolish the mosque, but shifted it to the south of the hill near the water tank. Here are the remains of this mosque now in a dilapidated condition.

Fig.24 :- A close view of the structure built by the Swami, at Bhuleshwar.

Fig.25 :- A side view of the barav (well) at Malshiras.

This well is a wonderful piece of architecture. A flight of about 40 steps leads us to the water surface. There is an arrangement for the ' mot ' on this well. The well is helpful to the people for agriculture even today.

Fig.26 :- The mango tree near the barav (fig.25) is supposed to have been planted by the Swami himself. (An agricultural expert says that mango trees could live 300 years. There is a mango tree at Kapurwal which is 300 years old).

Fig.27 :- View of the hill showing the temple of Ganapati at Rajur. The hill is about 110' high.

Fig.28 :- The shikhar of the temple at Rajur. This should be compared with the Shikhar of the Bhuleshwar. (Fig. 22).

Fig.29 :- Remains of the architecture of the old temple & 30. at Rajur. These decorations and figures are worth studying for archaeologists. It is very surprising that the Archaeological dept. of Govt.of India has overlooked this temple. The lower portion is old while the shikhar was built by the Swami.

Fig. 31 :- The round tank built by the Swami near the temple at Rajur. It is at present dry and only the side structure could be seen.

Fig. 32 :- View of the river Vashisthi from Govalkot fort. The river forms a creek near Chiplun. The islands formed by the river could be seen in this photograph.

Fig. 33 :- View of the creek and the hill of Parshuram from Govalkot fort. A legend goes about that the Swami used to cross this creek on a plantain leaf.

Fig. 34 :- View of the village Pedha in the grove of trees on this side of the creek. Chiplun is beyond the creek. The photograph is taken from the Parshuram hill.

Govalkot:

The fort had played an important part in the history of the Angres and the Siddis. It was a stronghold of the Siddis till 1745 when it was captured by Tulaji Angre. It is almost like an island, surrounded by water on all sides, and commands an excellent view of the

surrounding country. There are two gates one to the north and the other to the east. There are eight battlements. The fort is said to have been built in 1690.¹

Fig. 35 :- View of the fort from the base facing the hill of Parshuram.

Fig. 36 :- General view of traces of buildings and dwellings on the fort. No building is standing on the fort at present.

Fig. 37 :- The dry pond on the fort. This pond is 47' long, 44 feet broad and 22' deep.²

Fig. 38 :- General view of the Parshuram temples. On the left the white painted building is the dharmashala or Bhandargriha. There is a pillar of light nearby. On the right of the pillar is the Renuka temple and on the extreme right is the Parshuram temple. The tins are modern put for protecting the structure from rain.

1. Gazetteer of Ratnagiri and Savantwadi. Vol.10, p.336.

2. Gazetteer of Ratnagiri and Savantwadi Vol. 10, p.336.

Fig. 39 :- View of Parshuram temple from backside.

On the left is the Ganapati temple, in the centre the Parshuram temple and on the right is the Renuka temple. The bamboo structure is a reservoir named to commemorate Parshuram's shooting, as (the Arrow-spring, Ban-ganga).

Fig. 40 :- View of Renuka temple. The pillars appear to be those of an old temple.

Fig. 41 :- The pillar of lights (the Deepmal) built of black stone unlike others (Fig.43) in front of the Parshuram temple.

Fig. 42 :- This wooden structure is said to have been built by the Swami. It is likely to have been reconstructed. The white walls beyond are those of the Dharmashala.

Fig. 43 :- A view of the Deepmal and the par (Squarial structure round the tree) outside the Parshuram temple dating from the Swami's times. It is said the Swami had built similar pars to nine trees.

Fig. 44 :- The temple of Jakhmata built by the Swami opposite the Parshuram temple. This is a temple of the local deity formerly standing in the compound of the Parshuram temple. It was later on removed outside. It is said the Swami had vowed to this Goddess who fulfilled his desire.

Fig. 45 :- It is said this temple of Dattatraya about one furlong from the Parshuram temple was built by the Swami. The tin of course is modern.



Fig.1.
Tanks.



Fig.2.
Bhargavram
Temple.



Fig. 3.
Bhargavram



Fig.4.
Kal, Kam & Parshuram.



Fig.5
Gateway
of the
Matha.



Fig. 6.
Door
Swami's
residence



Fig.7
Wall
Swami's residence.



Fig.8
Tulshi
Vrindavana



Fig.9.
Well
Bangala



Fig.10.
Nandi and
Shivlinga



Fig.11.
Waghjai
Temple



Fig.12.
Kalkai
Temple



Fig.13
Tank.



Fig.14.
Eastern
Gateway



Fig.15.
Pillar of
Lights.



Fig.16
Portuguese
bell



Fig.17.



Fig.18
Ganapati Temple
and place of
Samadhi.



Fig.19
Place of
Samadhi



Fig.20.
Ganapati and
Shivlinga.



Fig.21.
Three Peaks
of the
Bhuleshwar
temple.



Fig.22
Decorated Shikhar
Bhuleshwar.



Fig.24
Swami's Reconstruction
Bhuleshwar.



Fig.23
Reconstructed Mosque



Fig.18
Ganapati Temple
and place of
Samadhi.



Fig.19
Place of
Samadhi



Fig.20.
Ganapati and
Shivlinga.



Fig.21.
Three Peaks
of the
Bhuleshwar
temple.



Fig.25.
Square well
Malshiras.



Fig.26
Mango Tree
Malshiras.



Fig. 29
Architecture.



Fig. 31
Round Tank.



Fig. 30.
Architecture.





Fig.34.
View of Pedha
& Chiplun.



Fig.35.
Distant View.



Fig.36.
General View.



Fig.37
Dry Pond
Govalkot.



Fig. 38.
General View.



Fig. 39.
Parshuram Temple.



Fig. 40.
Renuka Temple.



Fig. 41.
Pillar of Light.



Fig. 42.
Wooden Mandap



Fig. 43.
Pillar of Light.



Fig. 44.
Temple of Jakhmata.



Fig. 45.
Temple of Datta.

APPENDIX A.Corrections to reading of Modi letters of Parasnis & Rajwade

पारसनीसुत ग्रन्थेविरातील मोडी वाक्याच्या चुकांची दुरुनस्ती

१. चरित्र.

पृष्ठांक	पत्रकमांक	ओळ क्रमांक	असुद्ध	सुद्ध	मूलपत्रकमांक डे.को.अ.सं.
३३		९	प्रतापजी काळे	प्रतापजी कोलपुडे	२०।५९६
८९		७	गोवळ येथील	गोवळ देखील	१२।७७७०
८९		४८	चौदा लक्षांचा	चौदा चाले	१२।१११०
१०३	सार्वजनिक कामे	२५	-	२००० - विहीरी १४	२०।८३३
१०४	..	७	तलाव त्रिपुरी	तलाव त्रिपुठी	२०।८३३
१०५		३	आणखी	सखी	२०।९०२
१०५		६	आणखी	सखी	२०।९०२
१०८		१६	चरणाय	चरण	२०।५८३
१०८		१७	लेखन आशा	लेखनाशा	२०।५८३
१०९		२	संग्रह	संग्रही	२०।५८३
१०९		३	स्वामीस	श्वामीस	२०।५८३
११३		१७	दुसणी	दुःखी	२०।८५६
११३		२१	देतील	देतील जाणिजे	२०।८५६
१२४		८	लक्ष्मी	लखणी	२०।९०४
१३०		३	शमसाहस	शमसायास	२०।११६७

२) पत्रव्यवहार

पृ.ठांक	पत्र. क्रमांक	ओळ क्रमांक	अशुद्ध	शुद्ध	मूळपत्र क्रमांक
१४	१८	२	हयाल नाहला	दाखल नाहला	डे.कॉ.अ.सं. हस्तलिखित
२२	२६	३	सडे नाहलो याचे	सडे नाहली याचे	चि. मे. २३/५८
२४	२६	९	विचार	विस्तार	
२४	२६	१०	दिल्लीचे पूर	दिल्लीचे पूरे	
२४	२६	१२	दिल्लीचे पूर	दिल्लीचे पूरे	
२५	२६	९	त्याचा अक	त्याचा सौघ	
२५	२६	१३	देऊळ	देवळ	
२५	२६	१५	बरा बात	बरा बर	
२५	२६	१६	सलूख	सलूक	
२५	२६	१७	कैल्यास	कैल्यास व	
२६	२६	५	राजे बखतमल	खो बखतमल	
२६	२६	८	मला मजरा	मला मानुस	
२६	२६	१२	रोज अफजूखान	रोज अफाजूखान	
२७	२६	८	बारात गेलेला	बाडात गेलेला	
२७	२६	१०	चौकीर्द	चौगीर्द	
२७	२६	१५	बडेलास	होडलास	
२९	२६	३	देतील	घेतील	
२९	२६	३	मडावर प्रांते आता	मडावर प्रांते जावो	

पृ.ठांक	पत्र क्रमांक	ओळ क्रमांक	अनुच्छेद	सुच्छेद	मूळ पत्र क्रमांक
२९ ६	२६	१२	खालसा	कसहा	
२९	२६	१३	असेच केले	असेच केले	
२९	२६	१४	अिकडेस रक	अिकडेस रला	
३४	३१	१	लकर सातारि	लेकरे खरी	चि.मे.१६।३४
४०	३२	१	तुम्ही जालेत	तुम्ही जालेस	२१।५०
६५	४१	११	कवर देवान	कवर देवान	१८।४०
७५	४९	१२	वाकोन ^{धातुने} केले	वालोन ^{धातुने} केले	१९।४२
१२५	१०२	४	अदकपैकी	मुदलापैकी	डे.कॉ.अ.सं.२०।१७
१६१	१४५	३	रायानी	रामानी	२०।२५
१९३	१८५	४	येथील महाराजांच्या	येथील कुशल महाराजांच्या	२०।३६५
१९३	१८५	१४	जगासाठी रागे	रगासाठी रागे	२०।३६५
२१६	२१९	३	खरेदी बल	खरीदी बल	२०।४०३
२१६	२१९	६	आहे असे	आहे म्हणून	२०।४०३
२१६	२१९	८	असे	येसे	२०।४०३
२२१६	२२०	२	सेवेसी	सेवेसी	२०।४०३
२१६	२२०	४	गुनवास	भूगुवास	२०।४०१
२१७	२२०	४	कळा पडला	कळा पडला	२०।४०३
२१७	२२०	५	त्याची	त्याचे	२०।४०३
२१७	२२०	१०	ये विसी	ये विसी	२०।४०३
२१७	२२१	२	पवाणीच्या	पवाणीचे	०।४०१

पृष्ठांक	पत्र क्रममांक	ओळ क्रममांक	अनुच्छेद	सुच्छेद	मूळपत्रक्रममांक
२१७	२२१	५	महालुंगे	महालुंगे	डे.कॉ.अ.सं. २०१४०१
२१७	२२१	६	गावच्या रयता	गावीच्या रयता	२०१४०१
२१७	२२१	७	अवश्य	अवश्यक	२०१४०१
२१७	२२१	८	रा.	राजश्री	२०१४०१
२१८	२२२	९	ऐशास	येशास	२०१४०६
२१९	२२४	१	श्री.	श्रीरामचंद्र	२०१४०५
२१९	२२४	२	सेवेसी	सेवेसी	२०१४०५
२१९	२२४	६	पैक्या विसी	पै-किया विसी	२०१४०५
२१९	२२४	७	ओढी	वोढी	२०१४०५
२१९	२२५	१	श्री.	श्रीरामचन्द्र	२०१४०४
२१९	२२५	२	महाराज श्री परमहंस	परमहंस महाराज श्री	२०१४०४
२२०	२२५	१	आशिर्वादपत्र	आसीर्वादपत्र	२०१४०४
२२०	२२५	१	खंडोजीहस्ते	खंडोजी बाा	२०१४०४
२२०	२२५	३	हस्ते	बाा	२०१४०४
२२०	२२५	४	सेवेसी विज्ञापना	सेवेसी वित्तपत्ति	२०१४०४
२२०	२२६	१०	रनपये:-	बी-रनपये	२०१४०५
२२०	२२६	१२	लिबाजी साक्त	लिबाजी अंत	२०१४०५
२२२	२२८	५	आणखीही	आणीकही	२०१४११
२२५	२२४	९	आंकड्याजवळ	आंकड्यापस्याजवळ	२०१४१७
२२७	२२७	६	जाहले	जाले	२०१४०८

पृष्ठांक	पत्र क्रमांक	शेखर क्रमांक	अनुवाद	सूचक	प्रकाशनमाला.
२२७	२२७	१६	विज्ञापना	विज्ञापना पो. जिह्मे सल्लासीन छ २३ रजम १८. १०००	डे. कॉ. अ. सी. २०१४०८.
२२८	२२९	१	श्री	श्री नक्कल	डे. कॉ. अ. सी. २०१४२०.
२२८	२२९	८	संज्ञा	संज्ञा	डे. कॉ. अ. सी. २०१४२०.
२२८	२२९	११	नाहीत	नाही	डे. कॉ. अ. सी. २०१४२०.
२४४	२५४	६	त्यावागणे	त्या प्रा वागणे	डे. कॉ. अ. सी. २०१४२१.
२४४	२५४	८	आटोपे	आटोपत	२०१४२२.
२४४	२५४	१२	हे आता	हे आता हे आता	२०१४२२.
२४५	२५७	१	श्रीमार्गवरा	श्रीमार्गव चिज्जीव अवतार	२०१४२५
२४५	२५७	१०११	मागितली होती	मागितली	२०१४२५
२४६	२५७	७	लक्षणरावाजळ	लक्षणरावाजळ	२०१४२५
२४६	२५८	१२	आसेप	वासेप	२०१४२२
२४७	२५८	३	मांडो का	मांडोया का	२०१४२२
२४७	२५९	२	सौ.	कृष्णनाथ व कृष्णनाथाची सत्यमाया मोठी तैसी अमृता तुम्ही सौ - कल्युगची सौ	२०१४३७
२४७	२५९	३	मागेन	मागेन त्या	२०१४३७
२५१	२६७	४	सहावाडा काका	सहावाडा.	२०१४४२
२५३	२६८	५	मधी काही	कधी काही	२०१४२०
२६३	२८०	५	तळापोळासारखे मेढ	तळापोळासारखे मेढ	२०१४५४

पृष्ठांक	पत्र क्रमांक	ओळ क्रमांक	अनुच्छेद	शुद्ध	सूचकपत्रक्रमांक
२६३	२८०	८	क्याजी महाडकर	क्याजी महाडीक	डे.कॉ.अ.सं. २०।४५४
२६३	२८०	८	अंगाजी साठ्या	अंगाजी साठम	२०।४५४
२८५	३०४	१	सूत (१)	सूत	२०।४७७
२९७	३२२	९	लाथ हातली	लाथ घातली	२०।४९४
३०३	३२८	४	बोलिले	बोलिलेले	२०।५०१
३०३	३२८	१०	घालणे	घालणे.आपली येका ब्राह्मणास पारित होता. गिरिजा नायकीण घरांत आणिली.	२०।५०१
३०३	३२८	१६	त्याणे	त्याणेहि	२०।५०१
३१६	३४८	१३	केला	केला	२०।४२२
३१७	३४९	७	राणोजी	रतजी	२०।४२३
३१७	३५०	१२	खंड	खंडकेच	२०।४२४
३१८	३५१	६	राजुरी	राजुरे	२०।४२५
३१८	३५१	८	स्वामीची	स्वामीच्या	२०।४२५
३२०	३५३	७	त्या मार्ग	त्याप्रांते	२०।४२७
३२०	३५४	१	श्री.	श्रीरामवरद	२०।४२८
३२०	३५४	४	अुंमरेड	अुंमरुज	२०।४२८
३२१	३५४	१५	तसे हुबसी	येसे हुबसी	२०।४२८
३२१	३५५	१	श्री	श्रीनरहरीवरद	
३२२	३५६	४	ता. १२	ता. ह १२	२०।४२९
३२३	३५६	३	आपल्या	आपला	२०।४२९
३२३	३५६	६	अितला	अितवा	२०।४२९

पृष्ठांक	पत्रकपांक	ओळकपांक	असुद्ध	सुद्ध	मूळपत्रकपांक
१२३	३५६	१३	यास	यासी	डे.कॉ.अ.सं. २०।४२९
१२३	३५६	१३	पत्र बोलावणे	पत्र व बोलावणे	२०।४२९
१२३	३५६	१६	साता-यास	सातारास	२०।४२९
१२३	३५६	२४	हव	बाबा	२०।४२९
१२५	३५८	५	राजशी दादा	राजशी रामू	२०।४३१
१२५	३५८	६	पाठविले	पाठविला	२०।४३१
१२५	३५८	१०	गारिला	म्हणून गारिला	२०।४३१
१२६	३५९	८	बांधतो	बांधतो व वाडया- बाहेरील वीसरी अुतप बांधावी.सोम सारी बाहेर आहे. याकरिता घर कैलार व वीसरीचे मालवद बाघोन दो मालवदास सामान पुरत नाही. याकरिता घर कैलार केले सेवेसी श्रुत जाहले पाहिजे गावची रसद मागाहून दो चौ रोजा सेवेसी पाठवितो राजोजी	१२।३५९
१२९	३६२	११	माणसानिशी	माणसानिशी देऊन	१२।३०९
१२९	३६४	११	(धुंज)	धुंज	१२।३०९
१३४	३६९	२	अपदेस व मंत्र	अपदेस्ला मंत्र	१२।५२०
१३४	३६९	२	कळत	फलत	१२।५२०
१३४	३६९	३	माथा	जागा	१२।५२०

पृष्ठांक	पत्रक्रमांक	ओळखनामांक	अनुद	मुद्र	मूळपत्रक्रमांक
११४	१६९	६	आजितागायत	आजितागायत जे कोणी वादची सोड- -क्ली व परोपकार...	डे.कॉ.अ.स. १२/५२०
११४	१६९	६	सराच असेल	सराच केला असेल	१२/५२०
११४	१६९	११	गोविंद दामाजी	गोविंद रामजी	१२/५२०
११४	१६९	१५	मग	मग	१२/५२०
११४	१६९	१८	त्याची	त्याचे	१२/५२०

२) राजवाडेकृत मराठ्यांच्या इतिहासाची साधने खंड १

२४	२८	१३	मामला	ममाला	२०/१०६९
२६	३०	१३	गमाचार	परामुक्त	ब्र.च.ले. २६
३३	३७	८	तह रह	तह रह	डे.कॉ.अ.स. २०/१४९
३८	४५	४	समाळगड	रमाळगड	
४०	४६	७	आहो . रात्र	आहोरात्र अस्ता	
८९	१०२	९	सामळाचा घेअुन	सामळाचा कैल घेअुन	२०/९१३
८९	१०२	११	वैवण	वैवण	२०/९१३
९०	१०४	७,९	अिंजानेह	अिंजानेव	२०/९१५
९१	१०४	२	तर्पेची पुळण	तर्पेची पुळण	२०/९१५
१९६	१७९	२	प्रतिवेदना	परिदेवता	
२५६	२६६	१५	यददा'कती	यददाचरती	
२७९	२९२	८	मुतडीचे	मुरनडचे	

APPENDIX BCorrection of Dates given by Parasnis
and Rajwade.

While going through the original correspondence in Modi in Rumals 12 and 20 and the Barnisi from the Deccan College Historical Museum, several errors of dates were traced. Athley had corrected some errors of dates occurring in Rajwade's Vol.III and Parasnis' bio-graphy, in his article in the Granthmala in 1901, and Rajwade corrected some of Parasnis' dates in his preface to the III volume. Errors corrected with due reasons given below exclude Athley and Rajwade's corrections.

Letter No.	Incorrect Date	Correct Date	Reasons
R.III 29) PBCL-19)	7-4-1717	1711	In this letter Balaji Vishwanath is not addressing himself as the chief minister (Pant Pradhan). Balaji Became Peshwa in 1713 . Rajwade presumed that Balaji did not mention his designation in this letter to the Swami through reverence for him. He

Letter No.	Incorrect Date	Correct date	Reasons
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R.III 29)
PBCL-19)
Contd.

therefore dated this letter
as 7-4-1717.¹

By suggesting moreover

राजकीय लग्न प्रसंग for राजश्री व
शिरंजीवाच लग्न प्रसंग

Rajwade wants to hint perhaps
at the imminent Shahu -Tarabai
struggle.

Rajwade's date is not
correct and his suggestion in
the reading is unwarranted. As
there is the mention of राजश्री
in the letter, it is evident
that Shahu has already come
to Maharashtra, and some three
or four years have elapsed. As
Balaji is not mentioning himself
as Peshwa, this letter is written
earlier than 1713 when he be-
-came a Peshwa. For Bajirao's
marriage 1711 seems a likely
date as his age then was 11
years.² The correct date of this
letter is 1711.

1. R.III Preface p.196

2. SMR CSPBV p.185

Letter No.	Incorrect date.	Correct date.	Reasons
PBCL. 114	1716 (Parasnis) April 1717 (Rajwade)	December 1719	To both Parasnis & Rajwade, the selections from Peshwa Daftar published in 1730 were not available. Now from two letters in the Peshwa Daftar it is evident that Balaji Vishwanath was at Wadi (Narsobawadi) in December 1719. ¹ The Swami also mentions in one of his letters about the giving of gold to Balaji. ² The correct date of this letter is December 1719.
R.III -97	1725 (Rajwade)	January 1733	Rajwade had dated letter No.97 as 1725. Athley corrects this date to 26th March 1733. In both the letters the news of the historic meeting of Bajirao and Nizam at Roherameshwar is mentioned. Athley thought that Bajirao and the Nizam met on 26th March 1733. With the help of the Selections from the Peshwa's
R.III 259	April 1733 (Athley)		

1. SPD 7/34 and 35

2. DCHM 12/1049

Letter No.	Incorrect date	Correct date	Reasons.
------------	----------------	--------------	----------

R.III
97

R.III
259

contd.

Daftar Sardesai has corrected this date of the meeting to 27th December 1732.¹ As the letter gives the news of that meeting, it must have been written a few days after the meeting.² The correct date of this letter, therefore, is beginning of January 1733. This applies to letter No.269 also.

R.III 15-5-1728 1729
243

Rajwade dated this letter as 15th May 1728. Here Sakhoji Angre addresses himself as Sarkhel. We know that Kanhoji died in July 1729 & Sekhoji became Sarkhel in the Aug. of 1729. Rajwade knows the date of Kanhoji's death.³ Sekhoji cannot be a Sarkhel in May of 1728 when obviously Kanhoji is alive. - Rajwade's date, therefore, is wrong and must have been due to overlooking.

1. SPD 22/80

2. BISM Ait.San.Sahitya Vol. VI, p.11. PBCL 121.

3. R.III Preface p.160

Letter No.	Incorrect date	Correct date	Reasons
R.III 15	19-2-1725 (Rajwade)	18-2-1728	Rajwade dates this letter as 1725. The explanation given by him is not correct or convincing. Village Pimpri might have been secured by the Swami in 1725 but here the occasion is different. The Nizam has allied with Chhatrapati Sambhaji of Kolhapur during his campaign against the Peshwa in 1728. The Nizam was at this time in Poona where Sambhaji's marriage was celebrated. Rajashri Chhatrapati in this letter is not Shahu as Rajwade wrongly supposed him to be, but Sambhaji of Kolhapur whom Chimnaji Damodar was serving as his Peshwa. ¹
PBCL 11	15-1-1735 (Parasnis)	23-1-1745	From recent researches it has been revealed that the forts Anjanwel and Govalkot were not captured by the Marathas during the Janjira war. Parasnis and Rajwade were misled by this date. Anjanwel actually capitulated to Tulaji Angre on the 23rd January 1745 when Queen Sakwarbai informed the Swami of the event. ²

1. SPD 10/50

2. SMR CSPB p.237

APPENDIX C.An account of the Dhavadshi Daftar.A - The Bakhars.

The Dhavadshi daftar consisted of several original documents useful for the biography of the Swami. Along with thousands of letters there were two Bakhars (accounts) and one life of the Swami written in verse. One of these bakhars was procured by K.N.Sane, the editor of 'Kavyetihasa-sangraha' from Parshuram Bhikaji Bhate, pleader, Dist.Court Ratnagiri, who had secured it from Dhavadshi. Sane published the Bakhar under the name 'Brahmendaswamiche Charitra' in the IVth volume of the Kavyetihasa-sangraha from January 1881 to July in the following order.

<u>No.</u>	<u>Month</u>	<u>Pages.</u>
1	January 1881	1 - 8
3	March "	9 - 16
4	April "	17 - 24
5	May "	25 - 32
6	June "	33 - 40
7	July "	41 - 42

The other bakhar is known as 'Brahmendaswamichya Nidhanachi Bakhar' which is not a separate bakhar but the last part of the first bakhar. It was printed by Parasnis

in the Bharatvarsha. Its MS is available in the Deccan College collection. The life of the Swami in verse was obtained by Parasnis from D.M. Tambe of Dhavadshi. It appears to have been composed by one Bhalchandra Baldixit Ayachit some time between 1830 and 1850. It has five cantoes and its metre is Arya. The Ms. of this verse is also available in the Deccan College collection. Parasnis has appended this life to his biography of the Swami.

B - The Correspondence.

Brahmendra Swami left Konkan in 1728 and came to Dhavadshi and settled down there. Since about 1715 he was corresponding with different persons in and out of the Maratha state. While leaving Parshuram he had kept his record along with his treasures of Parshuram at Rasalgad, a fort to the Northeast of Chiplun.¹ The record was later on removed to Dhavadshi in 1730. The record remained at Dhavadshi till the Swami's death in 1745 and continued to be there in charge of the Bhagwats and Tambes, the Swami's dependents.

Grant Duff, the historian of the Marathas was hunting for original material to write his history. He came across the Dhavadshi daftar in about 1820. He mentions among the various materials for his history a very important collection of political letters which he was not allowed to use as freely as he would have liked and of which he was not permitted to take copies. "Many interesting letters," writes Duff, "from Bajirao and Chimaji were lent to me by the descendants of the disciples of the Davarsee Swami The Peshwa's letters to his Swami and his brother, detail the actions of his life in familiar manner without disguise and are quite invaluable. I was permitted to translate

1. DCHM 20/530.

but not to copy them." The translated extracts which Duff used for his work have shared the fate of all other materials and cannot now be traced.

After Duff, Rajwade went to Dhavadshi and to Pimpri in about 1890 and ransacked the daftar. He selected some 252 letters and published them by instalments in the Grantha-mala, which later on took the form of a book - Rajwade's Marathyancho Itihasachi Sadhane Volume III. Rajwade got the letters copied and returned the originals to Shri Dinkarrao Tambe of Dhavadshi. After Rajwade Parasnis went to Dhavadshi in 1895 and selected some 400 letters for his biography from 1500 letters that came to his hand. Parasnis went to Pimpri also and availed himself of some letters regarding the Swami at Pimpri.¹ The letters were copied, sorted, annotated and were published along with the biography in 1900. It is not known whether Parasnis took away the original letters at this time of some years -- after.

The Dhavadshi Daftar had now become a part of the Historical Museum of Parasnis at Satara. When this Museum was sold to the Government of Bombay in 1925, the daftar became a Government property and remained in the Government Museum Building specially built for the museum, at Satara

till the birth of the Deccan College Postgraduate and Research Institute at Poona in August 1939. The Museum, then was given in the custody of the Deccan College Research Institute. The book of Barnisi (or Chitnisi Mestak) which Parasnis has mentioned in his preface (p.4) has also come to the Deccan College Museum. Duff's copies of Peshwa's important letters could be found in this Barnisi. Part of the daftar, remaining at Dhavadshi was burnt down in 1906 by an accidental fire and in 1948 after the well known holocaust.*

The exact number of the letters and rumals of the daftar which was seen by Rajwade and Parasnis, cannot be ascertained. The Dhawadshi Daftar in the Deccan College Historical Museum at present is divided into two lots (rumals) - Rumals 12 and 20. The first one has 1115 letters and the second one has 1095 letters totalling to about 2200 letters in all. The first Rumal viz.No.12 contains letters from and to unimportant persons. All the letters in this Rumal were in fragmentary condition and were not in a serial order. They were sorted, arranged and numbered. Rumal 20 is an important one and originals of most of the published letters of Parasnis could be traced

* (I am indebted to Shri V.K.Tambe of Satara and Shri Jaguanna Tambe of Dhavadshi for supplying me this information).

in this rumal. Some of the original letters published by Rajwade also can be traced ~~by~~ in this Rumal.

Here is an account of the Published letters in the Brahmendracharitra and Rajwade's vol.III, the originals of which were traced in the Rumals of Dhavadshi Daftar in the Deccan College Historical Museum. Some of the important letters of the Peshwas were found copied in the Barnisi or Chitnisi Mestak in the Museum. The Total number of original letters traced are as follows:-

Brahmendra charitra ...	25
Brahmendra charitra	
Patravyawahar	293
Rajwade volume III	17
Barnisi or Chitnisi	
Mestak	24
Identical letters in	
Brahmendra charitra	
Patravyawahar and Rajwade	
Volume III	13

In all 359 originals of published letters have been traced. The detailed list of corresponding published and unpublished letters is given below.

This list is given for those who want to dive deep into the matter and carry on further studies.

<u>PBCP</u>	<u>DCHM</u>	<u>PBCL</u>	<u>DCHM</u>	<u>PBCL</u>	<u>DCHM</u>
18	12/1166	1	20/556	55	Autograph ¹
25	20/919	1	20/979	67	20/157
27	20/1036	2	20/265	76	20/287
28	20/756	3	20/266	77	20/288
29	20/834	4	20/267	78	20/290
33	20/596	5	20/268	79	20/291
33	20/1213	6	20/269	80	20/292
33	20/1216	7	20/270	81	20/974
33	20/1217	8	20/271	82	20/294
58	20/454	9	20/272	83	20/295
58	20/82	10	20/273	84	20/296
90	20/954	11	20/274	85	20/297
93	12/386	12	20/275	86	20/298
95	20/512	13	20/276	87	20/299
95	20/1105	14	20/278	88	20/299
107	20/232	15	20/277	89	20/300
108	20/583	16	20/279	90	20/167
114	20/856	17	Autograph*	91	20/168
123	20/1146	20	20/280	92	20/169
125	20/1151	21	20/281	93	20/170
128	20/1167	22	20/282	94	20/171
131	12/392	23	20/283	95	20/172
132	12/391	24	20/284	96	20/173
105	20/1087	53	Autograph*	97	20/174

<u>PBCL</u>	<u>DCHM</u>	<u>PBCL</u>	<u>DCHM</u>	<u>PBCL</u>	<u>DCHM</u>
98	20/175	139	20/20	171	20/355
99	20/176	140	20/21	172	20/356
100	20/177	142	20/22	173	20/358
101	20/178	143	20/23	174	20/359
102	20/179	144	20/24	175	20/360
103	20/314	145	20/25	176	20/361
106	20/315	146	20/26	177	20/362
107	20/207	147	20/27	178	20/363
108	20/208	148	20/28	179	20/367
109	20/209	149	20/28	180	20/365
111	20/319	150	20/29	181	20/366
115	20/7	151	20/30	182	20/367
117	Autograph*	152	20/131	183	20/368
128	20/9	156	20/344	185	20/369
129	20/10	162	20/345	186	20/370
130	20/11	163	20/346	187	20/371
131	20/12	164	20/347	188	20/372
132	20/13	164A	20/348	189	20/374
133	20/14	165	20/349	190	20/374
134	20/15	166	Autograph*	191	20/375
135	20/16	167	20/350	192	20/376
136	20/17	168	Autograph*	194	20/377
137	20/18	169	20/352	195	20/378
138	20/19	170	20/353	196	20/379

* Autograph letters in the Deccan College
Historical Museum.

<u>PBCL</u>	<u>DCHM</u>	<u>PBCL</u>	<u>DCHM</u>	<u>PBCL</u>	<u>DCHM</u>
197	20/380	222	20/406	246	20/519
198	20/381	223	Autograph*	247	20/520
199	20/382	224	20/405	248	20/521
200	20/383	225	20/404	249	20/522
201	20/384	226	20/409	251	20/523
202	20/385	227	20/410	252	20/525
203	20/386	228	20/411	253	20/524
204	20/387	229	20/412	254	20/432
205	20/388	230	20/413	255	20/433
206	20/389	231	20/414	256	20/434
207	20/390	232	20/415	257	20/435
208	20/391	233	20/416	258	20/432
209	20/392	234	20/417	259	20/437
210	20/393	235	20/418	260	20/438
211	20/394	236	20/407	261	20/439
212	20/394	237	20/408	262	20/440
213	20/396	238	20/419	263	20/440
214	Autograph*	239	20/420	264	20/440
215	20/397	240	20/513	265	20/441
216	20/398	"	20/783	266	20/441
217	20/399	241	20/514	267	20/442
218	20/400	242	20/515	268	20/320
219	20/402	243	20/516	269	20/443
220	20/403	244	20/517	270	20/444
221	20/401	245	20/518	271	20/445

* Autograph letters in the Deccan College
Historical Museum

<u>PBCL</u>	<u>DCHM</u>	<u>PBCL</u>	<u>DCHM</u>	<u>PBCL</u>	<u>DCHM</u>
272	20/446	297	20/471	322	20/494
273	20/447	298	20/472	323	20/495
274	20/448	299	20/473	324	20/496
275	20/449	300	20/474	325	20/497
276	20/450	301	20/475	326	20/499
277	20/452	302	20/476	327	20/500
278	20/453	303	20/477	328	20/501
279	20/453	304	20/477	329	20/501
280	20/454	305	20/478	331	20/502
281	20/455	306	20/479	332	20/503
282	20/456	307	20/480	333	20/504
283	20/457	308	20/481	334	20/505
284	20/458	309	20/482	335	20/506
285	20/459	310	20/483	336	20/507
286	20/460	311	20/484	337	20/508
287	20/962A	312	20/485	338	20/509
288	20/461	313	20/486	346	20/204
289	20/462	314	20/487	347	20/421
290	20/463	315	20/491	348	20/422
291	20/464	316	20/492	349	20/423
292	20/465	317	20/488	350	20/424
293	20/466	318	20/489	351	20/425
294	20/468	319	20/490	352	20/511
295	20/469	320	20/490A	353	20/427
296	20/470	321	20/493	354	20/428

<u>PBCL</u>	<u>DCHM</u>	<u>R.III</u>	<u>DCHM</u>	<u>PBCL</u>	<u>CM</u>
356	20/429	31	20/275	41	18/40
357	20/430	37	20/551	42	3/6
358	20/431	"	20/49	43	9/23
359	12/359	"	20/390		
360	20/509	40	20/699	46	17/37
361	20/510	"	20/700	48	11/25
362	20/511	86	20/796	49	19/42
363	20/290	87	12/640	51	6/16
364	12/309	102	20/913	52	20/45
365	12/310	105	20/914	53	Autograph
367	20/463	108	20/915	55	14/30
369	12/520	175	20/384	58	2/4
370	20/872	<u>Brahmendra Charitra</u>		60	8/
371	20/882	<u>& Chitnisi Mestak .</u>		61	12/26
373	20/888	<u>PBCL</u>	<u>CM</u>	62	13/28
374	20/318	26	10/24		
<u>Rajwade's Vol.III</u>		27	23/58	<u>R.III</u>	<u>PBCP</u>
<u>R.III</u>	<u>DCHM</u>	29	5/10	179	32
11	20/265	31	16/34	305	49
19	20/984	32	21/50	22	123
20	12/140	33	24/6	"	"
22	20/859	34	26/78	<u>R.III</u>	<u>PBCL</u>
"	20/903	35	25/73	11	2
"	SPD 8/61	38	22/54	31	12
28	20/1069	40	4/9	30	26

<u>R.III</u>	<u>PECL</u>
16	28
26	30
12	67
206	184
175	201
104	242
29	19
	$\frac{P}{AY}$
	\wedge
<u>PECL</u>	
56	35

ANALYSIS.

i) Letters about the Swami.

	<u>R.20</u>	<u>R.12</u> ^x	<u>R.III</u>	<u>PBC</u>	<u>APY</u>	<u>SPD</u>
a) Letters to the Swami	384	59	148	291	14	-
b) Letters of the Swami	131	1	21	101	-	2

CHRONOLOGICAL

A.D.1700-1720	-	-	1	1	-	-
1720-1730	20	15	34	-	-	-
1730-1740	73	30	90	153	5	8
1740-1745	123	90	70	220	2	5
1745 onwards	210	180	15	-	1	1
Undated letters	569	800	-	-	-	-

OBSERVATIONS

i) Majority of letters concerning the Swami are from 1730 onwards.

x Rumals 12 & 20
in the
Deccan College
Historical Museum.

ii) There are very few letters for the period upto 1730.

iii) The number of post - Swami letter is also bigger than the rest.

PERSONS AND PLACES.

As regards persons, the following table will give a clear idea. The letters of the ladies are duplicated in this table, under separate group heads and also in the last group.

	<u>R.20</u>	<u>R.12</u>	<u>R.III</u>	<u>BC</u>	<u>SPD</u>	<u>APY</u>
i) <u>Letters by the Swami to -</u>						
The Siddis	2	-	-	2	-	-
Angres	2	-	4	22	-	-
Chhatrapatis	14	-	4	11	-	-
Peshwas	14	-	-	30	6	-
Maratha Sardars	22	-	4	16	-	-
Swami's dependants	28	-	14	1	-	-
ii) <u>Letters to the Swami by</u>						
The Siddis	19	-	1	14	-	-
Angres	8	-	87	6	-	-
Chhatrapatis	58	-	6	48	-	2
Peshwas	23	-	14	123	-	14
Maratha Sardars	130	9	20	71	-	-
Dependants	21	44	10	1	-	-
Ladies	58	4	19	46	-	-

- REMARKS.
- i) The total number in each group does not mean that there were as many writers as the number of letters. The same person has written several letters.
 - ii) The importance of Rumal 20 is evident from these tables.
Letters of Maratha Nobility, ladies and the Chhatrapatis are more in number in this Rumal.
 - iii) Rajwade's volume gives us majority of letters regarding the Angres. While Parasnis' book gives more letters of the Peshwas.

PLACES.

As regards places most of the Swami's letters are written from Dhavadshi. A few are written from Parshuram. (Whenever occasionally the Swami went to Parshuram for his Samadhi.) The commandants of Rasalgad always seem to be writing to the Swami. There is a copious correspondence from the Swami's vatan villages in the Konkan viz. Pedhe (Parshuram), Ambdas, Dorle, Mahalunge, Gothana etc. Out of these more letter are written from Gothana. Many letters have been written from Kolaba and Suvarnadurga, the strongholds of the Angres. Forts Jaygad Poornagad, Anjanwel, Govalkot, and Janjira too appear often in the correspondence. But generally the correspondence is restricted to Dhavadshi, Virmade, Anewadi, Satara, Poona, Ravdi and Rile on the Desha and the Swami's vatan villages in the Konkan. The Swami's

correspondence ranged from Dhar Indore in the North to Goa in the South and from Sugarnadurga in the Konkan to Aurangabad, Jalna in the East.¹

SUBJECT MATTER.

The main divisions of the subject matter of the correspondence are the following.

i) Demand and supply of material things to the Swami and his dependants.

ii) Money matters, including mostly reminders and remittances of interests and capital sums.

iii) Letters about the vatan villages. These include litigation about grants, lands, revenue collection and agriculture. Offences in villages such as border disputes, adultery, thefts etc. also come under this head.

iv) Letters to and about the Swami and his dependants and their relations.

v) A few (hardly 2%) political letters in the form of newsletters to the Swami. Some of these letters are copies of Peshwas letters to Radhabai or Chimaji for perusal

of the Swami. Most of the political letters are from the pens of Chimajiappa, Bajirao and some members of the Peshwa family and the sardars of the Angres.

After the perusal of the vast correspondence it can now confidently be said that what Rajwade had remarked about the published letters only, applies to the whole correspondence viz. "that these letters are merely of ghee and oil."¹ But these letters are very important from the social point of view as they throw a considerable light on the social condition of that time in some of the villages. This social life is fully described in a separate chapter.

1. R.III Pr. P. 211.

APPENDIX D.Chronology of Important Dates connected
with the life of the Swami.

- - - - -

1649	Birth of the Swami at Dudhadwadi in Aurangabad District.	SKBC p.1
1656-1657	Thread ceremony.	
1657-1660	Primary instruction.	
1660-1672	Penance (Tapa) at Rajur	
1669 Apr.19	Aurangzeb orders temple destruction throughout his realm;	
August	Vishwanath temple of Banaras destroyed.	
1670 Jan.	Keshav temple of Mathura destroyed	SSHA p.489
1672	The Siddi becomes Admiral of the Mughals.	SPS 1512
1672-1673	The Swami at Kashi	SKBC p.2
1673-1685	The Swami's pilgrimage	SKBC p.2
1686	The Swami comes to Dhamani near Chiplun	PBC p.4 Footnote
1686-1689	The Swami occasionally tours in the Konkan for 'bhiksha'.	PBC p. 8
1689 March 11.	Execution of Sambhaji	SSHA p.310
Oct.19	Fall of Raigad; Shahu becomes prisoner	SSHA p.312

1690-98	Persecution of Hindus by the Kaji of Dhamani	PBCL 323
	The Swami renders some help to Chhatrapati Rajaram who bestows the village Dhamani upon the Swami.	
	Bapuji and Santaji Bhonsale released by the Swami from the confinement of the Siddi through Balaji's efforts.	SAP p.414 PBCL 295
	Balaji Vishwanath serving in the salt works at Chiplun. His brother who was Deshmukh served under Shahu. Sambhaji Mokashi, their friend was killed by the Siddi.	SPD 7/1,2,40
1689-1698	Balaji Vishwanath holding posts in the Maratha state. Sarsubha of Poona.	BISMQ 22/1 SPD 30/1
	The Swami at Dhamani ate leaves of poisonous plant Kadwai.	PBCL 276 DCHM 12/1051
	The Swami reveals himself at Parshuram. Bal Gauli sees the Swami in the jungle.	SKBCR p.2
	Balaji Vishwanath & Mahadaji Ballal the Subhedar Sarkarkun come <u>and</u> see the Swami.	DCHM 12/1051
	The Swami's contact with Balaji Vishwanath	Bharatvarsha p. II p.97

1700	The Swami's contact with Siddi Surur of Underi .	PBC p.25 BHJS p.62
1703-1704	Kanhoji becomes Sarkhel	SMR CSPBV p.90
1704 Feb.	Death of Matabarkhan	SSHA p.353
1707	Death of Siddi Kasam and accession of Siddi. Surur alias Badekhan The Swami goes to Bhiksha as far as Vishalgad.	BHJS p.63 PBC p. 8
May	Shahu released from Mughal camp	SSHA p.359
Oct.12	Battle of Khed. The Swami sends holy thread and loin cloth to Shahu who is near Chandan vandan	SKBC p. 5 SNHM II p.15
1708	The Swami secures the grant of the villages Pedhe Ambdas from the Siddis Coronation of Shahu Reconstruction and repairs of the temple of Parshuram started by the Swami	PBC p.14 SNHM II p.16 DCHM 20/832
1710	The Swami becomes a friend of Kanhoji Angre at Suvarnadurga. He advances a big sum as loan to Kanhoji. The Swami's contact with Parshuram pant Pratinidhi.	PBC pp.11-14 R.III 340,355

- 1710 Kanhoji captures a foreign ship on account of the aid given by the Swami (1500 hons and other things). The loot from this prize ship amounted to 9 lacs of rupees. PBCL 324
- 1714 Treaty between Kanhoji and Shahu MPT p.197
Feb.28 Kanhoji's first visit to Shahu SPD 7/21
- 1714-15 Treaty between Angre and the Siddi R.III Pr.
p. 153
- 1709 Kanhoji's letter to Shahu enclosed SMR CSPBV
Mar.23 with goods sent to the latter. p. 92
- 1711 Revolt of Damaji Thorat, Chandrasen etc. SNHM II p.10
- 1713 Suvarnadurga taken by the Siddi and SMR CSPBV
retaken by Kanhoji. p.105
- Nov.17 Balaji Vishwanath appointed Peshwa SNHM II p.10
- 1715 First meeting of the Swami and BMDR I p p.121-12
Viroobai when the latter had come
for sea-bathing.
- 1718 The Swami secures the grant of 50 % PBC p.14
revenue of the villages Dorle and
Mahalunge from the Pratinidhi.
- 1717 Balaji Vishwanath promises the Swami PBCL 19
the payment of 25 mohors.
- 1718 The Swami blessed Balaji Vishwanath DCHM 12/1049
before the latter's departure
to Delhi.

- 1718 Nov. Marathas in Delhi SNHM II p.10
to
1719 July
- 1717 The Swami initiates (gives 'upadesha') R.III 294
Mathurabai at Kolaba. She is
surprised.
- 1719 Bajirao sends 41 mohors to the Swami PBCL 114
Dec. from Wadi. *Balaji grants the village Pimpri*
to the Swami SPD 7/33,54
(Appendix B)
- 1717 - The Swami advances a loan to Kanhoji R.III 355
1719 which includes 18 horses, medallions,
neclaces of putalies, and golden
beads; Rs.60,000 net, 3000 hons,
rich clothes, a pair of bullocks
worth Rs.300.
- 1718- Balaji Vishwanath and the Swami DKA p.45,
1720 request Kanhoji not to excommunicate
Kramavants from the community
Kanhoji beats a Brahmin.
- Kanhoji brings Girja a concubine ~~at~~ PBCL 328
home.
- 1720 Death of Balaji Vishwanath SNHM II p.10
Apr.12
- " 17 Bajirao appointed Peshwa SNHM II p.63
- Oct.Nov. Sayyads wiped off. SNHM II p.10
- 1721 The Swami secures the grant of the PBC p.16
villages Dhavadshi, Virmade and
Anewadi from Chhatrapati Shahu. R.III Pr.p.158

1721-1725	Building of wells at Nimb, Viroobai asks for stone cutters from the Swami.	R.III 17
1725	The Swami secures Pimpri from the Peshwa	PBC p.18 Foot note
1726 Sept.Dec.	The Swami brings the elephant from Savnur for Siddi Sad.	PBC pp.19-22
1727 Feb.9	Siddi Sad's attack on Parshuram. The Siddi harasses the Swami. The Swami sends his clerks to the Desha.	DCHM 12/1036 PBC p.27
1728 March June March	The Swami meets Shahu at Dhavadshi The Swami comes to Parshuram Mulana Hussen harasses Bapu Joshi at Pedha.	PBCL 201. PBC p.26 PBC pp.28-29 DCHM 20/756 834
1726 Novr.11	Sidd's letter of permit to the Swami.	PBC p.23
1727 Oct.Dec.	Nizam joined by Sambhaji attacks Shahu's territory.	SNHM II p. 84
1727 Nov.	The Swami's letter to Bajirao relating all his grievances.	PBC p.29 DCHM 20/834
1728 Sept.22	Grant of Gothana	DCHM 20/596 PBC p.33

1729 June	Capture of Palgad by Kanhoji	) ) )	SNHM II. p. 133
July 4	Death of Kanhoji		
July 21	Sekhoji becomes Sarkhel		
1728 Feb.	Nizam declares Sambhaji Chhatrapati at Poona ravages Poona territory. Shahu and Chimajiappa take shelter at Purandhar.		SNHM II p. 84
Nov 29	Battle of Amhera. Giridhar and Dayabhadur killed.		SNHM II p. 84
Dec.	Nizam starts to help Dabhade		SNHM II p. 84
1731	Battle of Dabhai. Trimbakrao		SNHM II
April 1	Dabhade killed.		p. 109
1731	The Swami's letter to Sekhoji		R.III 249
May 25	Angre about the battle of Dabhai. The Swami writes, " Might is right".		
1729	Jagannath Chimnaji granted 20		R.III 245
Sept. 15	bighas land at Karjuve.		
1730	Bajirao promises Ramchandra		
Jan. 28	Raghunath Kavle that he is also thinking of punishing the Portuguese.		

- 1731 Jan. Sambhaji calls himself Sarsubha
of Maratha Armada.
- May 25 The Swami's letter to Sekhoji about R.III 249
the battle of Dabhai saying ' might
is right' and Sekhoji's reply
'coming events cast their shadows'.
- 1731-1732 Sekhoji and Sambhaji go to Satara. SMR CSPB
March p.140
PBC 252
- 1732 Feb . Bajirao-Sekhoji meet at Kolaba
12
- 20 Sekhoji dismisses havaladar of R.III 244
Poornagad for stealing the
Swami's jackfruit.
- 1733 Jan. The Swami demands extra concessions R.III 257
for the sea side cultivable lands
at Gothana.
- The Swami writes to Sambhaji, PBCL 315
" I left Konkan because of your
father's maltreatment. You
insulted me as Drupada insulted
Drona."
- The Swami reminds Sambhaji of PBCL 312.
Kanhoji's loan and threatens him.
The Swami offers to get the loan
paid back in kind.

- 1733 Jan. Sambhaji snatches away the rug, gun PBCL 313,
Contd. and flag of the Swami and insults 322.
him.
- Sambhaji grants the Deshmukhi of PBCL 328
Asole to Anantprabhu, Krishnambhat's
(the Swami's favourite) rival.
- April Bajirao starts the offensive in
the Janjira campaign.
- May 10 Death of Siddi Surur, the Chief PBC p.49
Siddi of Janjira.
- May The Pratinidhi and others come
to Konkan.
- June 8 Pratinidhi takes Raigad . PBC p.50
- July 7 Shahu sends orders to Umabai PBC p. 50
and Damaji for coming to Janjira.
- July 8 Battle of Govalkot.
- Aug.28 Death of Sekhoji Angre
- Dec. 5 Manaji's secret treaty with the PBC p. 57
Siddi.
- The Swami offers to the Queens his PBCL 10
his willingness to negotiate with
the English.

1734 Feb.10	Sambhaji writes to the Swami that everything was spoiled by the division in their house.	PBC p. 57
Jan.10	Siddi Amber Afwani killed by Udaji Pawar at Raigad. The Swami congratulates Udaji.	
Mar. 8	Bankot in Maratha hands.	
June 14	Grant of Malshiras from the Sachiva. The Paramhansa holds grand rejoicings on hearing the news of the meeting between the Peshwa and the Nizam.	R.III 93 PBC p.93 SPD 10/85
1735 Feb. April.	Treaty and partition of Navdara.	SNHM 160
Dec.5	Bankot recaptured by the Siddi.	SNHM 160
1736 Apr. 19	Battle of Charahi Karmarlen. Death of Siddi Sad.	PBC p.60
1737 Feb.2	The Swami offers Rs.50,000 and 400 khandis of rice to Sambhaji Angre if he would invest Anjanwel and Govalkot forts.	R.III 275
1737 Mar.31	The Swami's benediction for the success of Bassein.	PBCL 47
1737	Rebuilding of the temple of Bhuleswar.	SMR CSPB p.251

1739 Jan.12	Venketrao Ghorpade attacks Goa.	
15	Capture of Madgaon by Venketrao.	
May 5	Surrender of Bassein	SNHMP.162
Mar. 7	Nadirshah arrives at Delhi	SNHM II p.161
1740 Apr.28	Bajirao dies at Raverkhedi.	SNHM II p.162
Aug.	Death of Chimnajipant Bhagwat	SMR CSPB p.368
Dec.17	Death of Chimaji	SNHM p.191
June 25	Balaji Bajirao invested with robes of Peshwaship.	
1742 Jan.12	Death of Sambhaji Angre	SNHM II p.227
1743	Tulaji Angre becomes Sarkhel	SNHM II p.227
1743-1744	Appaji Angre's supremacy.	PBCL 201- 202.
1745	Reconstruction of the temple of Rajur.	R.III 9
1745	Tulaji captures Govalkot and	R.III 9
Jan. 15	Anjanwel.	
1745 July 26	Death of ^{the} Swami.	SMR CSPB p.243.

Selected original unpublished Modi documents transcribed in Marathi.

स्वामी व सिद्दी

डे. कॉ. अ. सं. २०/७७२

सन १७२१-२२

आजम आकरम गोसावी परशुराम मुक्काम घाव्हसी दाम मोहकत हू

अज दिले अक्लास सिद्दी हिलाल किल्लेदार कोठ गोवळ ठाणे चिपळूण सलाम
बादज सलाम सैर अंजाम म्हक मराय सुा सन असिन्ने सलासीन मया व असक
(अ. स. १७२१-२२) आके येथील सैर सला जाणून मोहीबी आपली खुदखुशी
हमेजा लिहित असले पाहिजे. दिगर मुकीबाजी अब्दुल रहिमान कलद जेव अहमद
तकीया माव हे पेसजी मोहिबाचे मुलाक्तीस मोहरमचे माहमध्ये गेले होते. त्यास
मोहिबाजक अर्ज केला की दरबंदगी पादशहासाहेबाकडून चवदा आणे रोज चालू
असे. व म्हाराजाकडून दोन ठाणे चिपळूण ही बंदरावर व साही ब्रिये जमीन घेणे
कोडे ताा चिपळूण येथील चालत असे. व नवाब साहेबाकडून दोन आणे रोज व दोन
संडी मात चिपळूण माहालावर आज तलग चालत आहे. आण सेतोनी आंग-या
याकडील काही पाकत नाही यासि साहेब फेरवान होऊन आपली सफराजी
केली पाहिजे.

अर्ज केला यावरून तुम्ही फेरवान होऊन मोहीबी यादनामा
आपलेजक लेऊन घेतला असे की ते आणे रोज चिपळूणावर व दीड ब्रिया जमीन
..... येथे करार करून याज याद देणार म्हणोन अर्ज सादर
..... त्यास ते तो या राहीले सेतोनी आंगरे सातारीयास
आले त्यावरती तीकडून घाव्हसीस येतील. त्यास ताा प्रमाणे अर्ज करून कुलाबा
जाणे बंदेच्या अस्ते त्याही मोहीबानी म्मा केल्या असेत तरी याची
सनद जमीन अस्ते त्याबावर आंगरे मृत्य जाले
सादर केले .

भी

डे. कॉ. अ. सं. १२/१९६

सन १७२६

राजश्रीया विराजित राजमान्य राजश्री घोडोपंत काका वडीलांचे
सेवेसी

मेवक वेकाजी मास्कर साग नमस्कार किंति येथील सेम ताग छ ८
रामान पावेतो स्वामीचे दयेकून सेवकाचे वर्तमान यथास्थित असे यानंतर श्रीस्थलीचे
वर्तमान
आपुनोसी यास अजणवेलीस नेले होते. येनास आम्ही लिहिले यावरून
छ ४ रामानी रजा घेऊन छ ६ रामानी घरास आणला. त्याचा चारसे रनपयाचा
क्तवा सुभा राहिला आहे. त्याकरिता कागद अजणवेली आज छ
मारी रवाना होतील. पुढे काये वर्तमान होतील ते लेहोन पाठवू. वरकड
आपुनोसी आला तेव्हा गाव तुम्हास करावा येसे नाले होते त्यावरी भीजीच्याने
अजपावेतो थोपाथोप जाली आहे गावामध्ये मुलनाची प्रकृता बहुत जाली आहे.
सुमाहून त्याने अर्धे लेहून दिले हे ने आसामी आठजणास रोसा आणिला
आहे . या प्रसंगी म्हादानीपंत आले असते तर अपाये नव्हता आम्हास सुमान्याचे
येसे मुलाने केले होते. परंतु नासवा कास्कर याचे वारावार केली म्हणून वहिवाहून
गेले विदोत जाले पाहिजे बहुत काय लिहिणे, कृपा सर्वदा केली पाहिजे हे किंति.

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डे. कॉ. अ. सं. ^{20/}७८१

अनम अन्नम धारोजी सिंदे नामनाद किले रसाळगड दाम माहाकृत हू

अनी दिल येकलास सेव अबदल जीबाजी हवालदार ताग खेड तलवटी सलाम
बादज सलाम म्हकल मसद आनी सुता असिन्ने असरीन मिया व अपन येथील

खैरसला जाणेन आपला खैरसला हरघडी लिहीन असीले पाहिजे. दिगर सरकारी गव्हाचा दरकार असे सत्त घाटाक तांदूळ खाना करून गहू आणाक्यासी केल खाना केले आहेत. त्यासी घासीखान नपातदार या बराबर केल सुा २५ पंचवीस मरून गहू घाटाकरून येतील आणि ओकडून तांदूळ मरून जातील त्यासी जाता येता तुम्हाकडून कोणी नकातीबाबे मुनामीक होतील तर होऊ^न देणे सिपाही यासी चिठी पाठवून देणे. गव्हाचा दरकार जाहला असे. साा सुमा हुजुराचा हुकूम आला तेथून माहली ही हुकूम आला असे मावळ देणे. ज्यादा काये लिहिणे. प्यार माहाळत असो. दीने राा छ २१ नमादिलासर हे किताबत .

फारसी सीका

मोर्तब सूद

श्री

डे. कॉ.अ. सं. २०।७७१

आजम अकम ब्रम्हेंद्र गोसावी बाबा मुक्काम घावडी दाम मोहब्त ह .

अन दिले अक्लास सिरी हिलाल मुक्काम राजपुरी सलाम बादन सलाम खैर अंजाम म्हळ पाइनज आके येथील खैर सल्ला जाणेन आपला खैर सल्ला कलमी कराक्यास फर्मावीत असे पाहिजे. दिगर मोहिब दूर होते असीयास झि जानेबास अहुचा दरकार लागला अनी सबब गणेशपंत परशुरामी होते त्याजक सन सलासवे असेरीस अहुकडल रनपये १५ पाठाविले होते. असीयास घामधुमीचा मामला जाहला सबब पैसे व अहु तैसेच राहिले. अनी सबब मोहिब्बास सत मरकूम केले आहे. तरी मोहिब्बी गणेशपंत (फाळे) हुकूम फर्माविकार मोहिब्ब ठे असेत. दरान काय लिहिणे प्यार मोहब्त असो दिली पाहिजे . हे किताबत.

डे. कॉ. अ. सं. २०।७८३

१७१६ पूर्वी .

दिलपाक दिलदया अिलाही मोहब्बत सिरी संल मुा जंनिरा अुपर ताजा व दौलत ह ।

अनिव्दागोये व्दाअंकी येथील सैरस्ला जाणवून आपला सैरस्ला हमेशा लिहावयास फर्मावीत असीले पाहिजे. दिगर मेहरचे नजरने किताबत पाठविली ते पौहचान दिल आराम जाले. कलमी केले जे पेश अनी मोहीबी हुनूर व जीजानेवास किताबती पाठविल्या होत्या त्याचे जवाब मोहीबास लिहोन गेले यापासोन आजलंग काहीच जवाब साल मस्कूम केला नाही. हे दोस्तीचे जागा कजीम नसे. हमेशा खाहीत खत बहुत रअिन म्हक्तीची तरकी करावी मनाखिब आहे. येतास परसरामास अक्क मोजीब येअून राहावयाचा अिरादा आहे म्हणून मोहीबाचा पैगाम विनायक जोशी व कृष्ण सेठ सेठे कर्मात चिपळून याचे जजानीवरून जाहीर जाला. त्यावरून हुनूर अर्ज पौहचावून मोहीबास ठिकाणचे ठिकाणी यावया बाबेचा व अक्क जीनामत

होते ते मोहीबा आले या बादन मोहीबाकडे चालवावयाचा हुकूम घेअून कलमे केले जात असे. याचे हुजरून मोहीबास खत कसूल असे. त्यावरून मालूम होअील. तर मोहीबी खातीरजमा राखोन कोणे बाबे सकदिल न होअून परसरामी ठिकाणचे ठिकाणी येअून सुखरूप अक्क मोजीब राहीले पाहिजे. मोहीबाचे पेश अनी मोजीबाघर येक बाबेने चालविले जाअील. नपनाक्त घेणार नाही. दरीबाब सुमा अंजवेलीस ही हुकूम माहब जाला असे. म्हणून कलमी केले येतास गत साली हुनूर व तुम्हास किताबत पाठविली त्यात जे जाली हक्कित ते लिहोन पाठविली होती. बडे सा प्रा आमचे चालविल्यास आपले ठिकाणास येअून येसे लिहिले होते त्यास आमचे

मानरूप सतनाव हुनूर न आला याचकरिता बेदील होऊन राहीलो हाढी पैगाफ्ही नो ठिक ज्हाला. मागेन पाठविला नाही. त्यास आपण मेहरचे नजरेने अक्ल बळेखान प्राा चालवून अंतर न पडे म्हणून कलमी केले याहुन अधिक काय आहे ! तुमचे दिलात आम्ही यावे येसे असेल तर अलबत्ता येऊन परंतु हली गैरहंगाम आहे व ज्याचे बंदगी करीतो तो दिक्कत येऊन त्याचा हुकूम जालीयावरी डोळीचे वाटेने येऊन आपले ठिकाणी राहोन मालूम जाले पाहिजे. जमाबमाय लाा परंतु मोहक्कत मेहरचा पन्ध अक्कल व मते साफ मिरावर असो दिल्ले पाहिजे. हे किताक्कत .

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डे. कॉ. अ. सं. २०/७९७

आजम अकरम गोसावी मुकाम घावडी दाम मोहक्कत ह. अज दिले अक्कलास सिरी साद सुमेदार सलाम बादन सलाम सैर अंजाम अंके येथील सैरसल्ला जाणून मोहिब्बी आपला सैरसल्ला कलमी मरकूम करीत असले पाहिजे. दिगर, मोहिब्बी किताक्कत पाठविली ते नेक्कवक्ती पोहचोन सुपक्कती (पनाळले) किताक्कत पाठवून सबर अंतर घेत असले पाहिजे. अंगूर पक्के वजन दहा त्रे पाठविले असेत म्हणून कलमी केले. व अंगूरही येऊन पोहचले. मोहिब्बी तवज्जे कस्त पाठविले ते वहुत सूष असेत. जीजानेबाची (पनाळले) केले असेत. मैने डोरले व पावळी येथील सहा रनपये गौदजी कांवे याने केले होते. त्याकडून आले नसेत त्याचे बावे कलमी केले. त्यावरून हल्ली सदरहू सहा रनपये त्याकडून वसूल घेऊन मोहिबाब्बे पाठविले असेत. कोंकडी गावचे रयतीस (कौल) बाक्या-बाबे लिहिले त्यावरून तक्वेत कौलही दिल्लहा असे. दोस्तीचे जागा मोहिब्बाचे ठाजी हरअक बाबे तनाकन होजील असे नसे. दरान काय लिहिने! प्यार मोहक्कत असो दिली पाहिजे. छ १९ रमजान ही किताक्कत.

श्री

डे. कॉ. अ. सं. २०।७६८

आजम अकरम गोसावी मुकाम धाव्हरी दाम मोहकत हू.

अन दिले अक्लास सिरी साद सुमेदार सलाम बादज सलाम सैर अंनाम आके येथील सैरसल्ला जाणून मोहिब्बी आपला सैरसल्ला कलमी परकूम करीत असले पाहिजे. दिगर चंदरोजी मोहिब्बी किताबत पाठविली ते नेकवक्ती पोहचोन सुन्नवक्ती हासील जाहली. बहुता रोजी मोहिब्बी मेहरबानी करनन याद केली. बहुत सूत्र असे. जीजानेव्ही मोहिब्बीची मेहरबानीच चाहत असो. येवजना दखरस्त सत किताबत पाठवून आदमानी पोहचावीत असले पाहिजे. अकर व अनारे दस १० पाठविली ती पोहकली. अंगूर तवरग जाहले नाही म्हणून कलमी केले तर अंगूरावर काय आहे. मोहिब्बीची मेहरबानी आहे. तेथे बदलास पोहकत असे. दराज काय लिहिणे. प्यार मोहकत असो दिली पाहिजे. १११ छ २५ जिल्काद हे किताबत.

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डे. कॉ.अ. सं. २०।१२३२

आजम अकरम गोसावी परशराम हाली मुकाम धाव्हरी दाम मोहकत हू.

अन दिले अक्लास सिरी साद सुमेदार सलाम बादज सलाम सैर अंनाम सुा सन सलासीन मया व आलपन. आंके येथील सैरसल्ला जाणून आपला सैरसल्ला कलमी करीत असले पाहिजे. दिगर मोहिब्बी किताबत पाठविली ते नेकवक्ती पोहचोन सुन्नवक्ती हासिल जाली. असीच हरघडी किताबत पाठवून आपला सैरसल्ला कलमी करनन आदमानी पोहचावीत असले पाहिजे. मीने डोरले व म्हाळुगे यावर शाप व काथा तेलयाचा रोसा देऊन करातदाराही तणादा करनन तेलाबाकत छतीस रनपये

घेतले. झाप सुंबाची ताकीद केली आहे, म्हणून लिहिले. तर झाप सुंब्याचा तर सुमाहून रोखाच जाहला नसे. तेजाची सिस्त पाक्स जाहली जाहली तेव्हां कृष्णाची शिवाची फडणीस यास अजार झाला होता. सव्व दुसरे कारकुनाही सिस्त करिता तर्फे मजकूरचे अकंदर गावगन्ना प्रमाणे केली. यामुळे मोहिब्याचे गावावरी कुठेन पट्टी पडली असे. त्यास हाली मोहिब्या कलमी केले त्यावरून खातरेस आपिता सरेदी तेजाचा तो कसू सरकारी आला असे. त्यास पेस्तर साली समजोन घेतसे जागील. कसू झाप कापेयाची तो सिस्त जाहली नाही. मोहिब्या लिहिले त्यावरून देसकास व तहसीलदारास म्हाजीची ताकीद लिहिली असे. मोहिब्या अंगूर ढाली : अक तक्केवरून पाठविली ते पोहचली. दरान काय लिहिजे. प्यार मोहवत असो दिली पाहिजे. एता व १८ माहे रमजान हे किताबत.

डे. कां. अ. सं. २०/७९९.

अजय अकरम गोसावी परशुराम मुकाम धावडी दाम मोहवत हू.

अजी दिल येकलास सिपी साद सुमेदार सलाम बादल सलाम सैर अजय मुा सलासीन मिया व अरफ आके येथील सैरसला जाणून आपला सैरसला कसमी केला पाहिजे. दिगर किताबत पाठविली ते नेकवक्त पोहचोन सुखवक्ती जाहली. असीच हरवक्त सत किताबत कलमी करून सादमानी पोहचावीत असले पाहिजे. कलमी केले की जयराम शिपी याणे अक सगाजी गोर्णा मुठकर सिपी यास करार करून व्हडे वाटोन बोळी लुगडे नेसविले असे. हे आम्हास मालूम असे. असे असोन हाली गोवळकर सिपी सगाजी देजे म्हणोन दखावितो. त्यास म्हाचिठी देऊन जयराम शिपी यास तक्कीयत सादर केलीयाने तो आरामशीर राहील. तपसीले लिहिले ते जाहीर जाहले. मोहिब्याचे लिहिलेवरून गोवळकर शिपी यास म्हाचिठी जयराम

त्रिपी यास तक्वीयत सादर केली आहे. परशमाळी चाकर याची वेठी लसमा, माळी काा चिपळुण यास घाक्यास केली. आणि विडे व वस्ताही घाकल्या. त्यास निवा माळी अंजनवेलीस असतो. सगाजी माझी म्हणोन दवकितो. त्यास मनाचिठी दिली पाहिजे म्हणून कलमी केले. त्यावरून नीवा माळी यासी सगाजीचे वाटेस न जाणे म्हणोन ताकीद सादर केली असे. दरान काय लिहिणे. प्यार मोहब्बत असो दिली पाहिजे. राा छ २८ जाबान हे किताबत.

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डे.कॉ.अ.सं. २०।७६६

दिलपाक दिलचर्या आलाही मेहेरबान सिरी साद व्हेबावा सुमेदार प्रांत दामोळ व राजापूर उपर ताजा व दौलतजाद ह. अज तु आ गो - दाअमी येथील सैरस्ता जाणून ता छ १६ जिल्हेज मुकाम घाकळसी तुमचे मेहेरबानी सुशाल असो . दिगर मीने अंबडस येथे घोंडजी गणेश चाकर आम्हाननीक होता. तो मयत जाला. त्याची बायको गोवळकोटास घरनन सया बाकरी यास बायको करून दिली. दाम्नी फाजील नामजाद गडी गोवळ याणी लखा मोहीता पेटयामध्ये जेरीवर कुजबी होता तो घरनन चाकर काक्यास नेला. या घास्तीने आज आगोटीचे दिवस पेरे कराक्याचे टाकून हरसू गाव पळोन उपर आले. अम्मा तुम्हास चाकरास अणे काय आहे . फकीरावर मेहेरबानी करून नामजाद सुमेदार यास फर्माकून लखा मोहिता कुजबी नेला आहे सोडून थावा हरदु गावचे वाटेस नव जावे असा हुक्म केलीयास गावात पेरा काही होअील नाहीतर आज गाव हरदु अनाड होतात. मालूम व्हावे यान - करिता लिहिले आहे. आम्हो दुआ गो तुमचे असो. बहुत बहुत प्यार असो दिला पाहिजे. ज्यादा काय लिहिणे. हे किताबत.

डे. कॉ. अ. सं. २०।७६४.

११ मार्च १७३०.

अजम अकरम गोसावी मुकाम धावडसी दाम मोहबतहू ।

अजि दिल येकलास सिरी साद मुबेदार सलाम बादन सलाम खैर अंज्याम,
मुहुरसन सलासीन मिया व अख्यन आंके येथील खैरसला जाणेन मोहीबी आपला
खैरसला हमेशा कलमी करीत असीले पाहिजे. दिपर किताबत छ २९ ज्ञानानची
पाठविली ते नेवकत वारीद होअून सुखवती किसीयार जाहली तेथें कलमी केलें
कीं पेशनी किताबत पाठविली ते पोहचलीच असेल म्हणेन लिहिले तरी ते किताबत
येअून पोहचली त्याचा जबाब स्वाल मोहीबाकडे पाठविला तो जाअून पावलाच
असेल. ऐसेच हरकत कलमी करतून शहदानी पोहचावीत गेले पाहिजे. व कलमी
केले कीं पेंठे व आंबडस जिनामगांव दिले असा त्यांचें हरयेकबाबे चालविता अंमा
येथील चांबार वाणी सोनार परागंदा होअून गेले असेअत त्यास कौल देअून गावचे
गावी येअून राहात येसे केले पाहिजे. म्हणेन लिहिले त्यावरतून मालूम जाहाले
व महादजी माठल्या मोहीबाकडील याणीं सोनाराची व चांबाराची व वाणीयाची
नावनिशी सांगितली ते मोजिव त्यास कौल देअून मोहीबानजीक रवाना केले असेत.
तरी त्यास गावचें गावी आणून वसाहत करविली पाहिजे त्याचे हरयेक बाबे
चालविले जातील व जयेराम सिंपी याचें समाजीक हक्कित लिहिली तरी पेशनी
मोहीबी कलमी केले होतें त्यावरतून जयेराम सिंपी यासी कौल व तुसेट गोवलकर
सगाबीबाबे तगादा न करणें म्हणेन ताकीद चिठी देअून पाठविली असे ते मोहीबा-
नजिक पोहचली असेल. व परसमाजी यास सगाबी चिपळुणचे माढी याची केली आहे.
ते सगाबीकल जिवा माढी चाकर दिमत सिरी सालिमडकुस चिपळुणचे माढी यास
दबक्ती म्हणून अवल मोहीबी लिहिले होते तेव्हा तेच वक्ती मोहीबाचें लिहिलेवरतून
जिवा माढी मजूर यासी मनाचिठी दिली असे. तरी अवल सगाबी परसमाजी यासी

बावयाची करार केली आहे. तेच मोर्निव करार करून ब्दाहा करविला पाहिजे. व कलमीं केलें कीं येका सरदारानें आम्हास नगारे जोडी दिली आहे त्यास - सांधाव्यासी रेडीयाची कातडी दिली तरी नगारे सांघळु म्हणोन लिहिले. तरी हाली चामडी लगेयाची देत होतो असा सुकान नया देतील लगे तेथे पाठवावे तर ते कामास न ये याबद्दल नगारे पेढे यास पाठवून देणें तेथे चांबार पाठवून चामडी देवजून नगारे साधविले जातील अगर चामडीच पाठवाव्या बाबे मोहिबाचें सातीरेस येतील तरी तैसेच पाहिजे. चामडीस मोहिबानजिक पाठवून देऊन यामध्ये जेसे मवाफिक येतील तैसे लिहिले पाहिजे. दिगर मोहीबी तवजे करून अंगूर डाली व संमनीरी डाळिके ७ सात पाठविली ती पोहचली. व पेशची अंगूर डाली पाठविली तेही पोहचली अितबारा मोहीबी मेहरबानी करून अंगूर तो बहुत पाठविलें ते चीच जाहाले. दरान काये लिहणें प्यार महबत असे दिली पाहिजे. रा। छ २ रमजान हे किताबत.

मकत

मी

डे. कॉ. अ. सं. २०। ७६२ अ

२७ जून १७२९.

अजम अकरम गोसावी मुकाम परशराम दाम माहबतहु ।

अनी दिल येकलास सिद्दी साद मुबेदार सलाम खैर अंजाम सुहुरसन सलासीन मिया व अल्फ. आको येथील खैरसला नाणवून आपला खैरसला कलमें करीत असिले पाहिजे. दिगर किताबत पाठविली ते पोहचोन लिहिला मजमून अया जाहला. आपले ठिकाणास आले म्हणवून लिहिले तरी सुख असे. सोनेयाचे ताट दिले याचा काठ (ही) मोडून घेतले याने शेमा पावेल कीं काये म्हणोन लि। तरी ताट कोणी दिले, आणि काठ कोणी मोडून घेतला हे अया होत नये. तुम्ही फिरावयास जाऊ लागले तेव्हा आमची मुलाकात घेऊन आपले चालवावे म्हणोन कितेक बोलीले ते मोजीब आमचे दिल साफ असतां तुम्ही येसी बोलीचाली ल्यावीत कोण मनासिब असे

किताबत मले मलाजीची अगर काही काजकाम असेल तरी त्या मजमुनाची ल्याहावीत. ऐसी ताणेबाजी ल्याहावीत वाजिब नसे. जे जागा ऐसे तुमचे लिहिणे सुज्ञ येत असेल तेथेच ल्याहावेत. पंर ऐसे खली चेलीचा कागद ना लिहिणे. मले मलाजीचा अगर काही काजकाम असेल तर त्याचा लिहित जाणें. दस्तान काये लिहिणे : रत्ता छ ११ माहे जिल्हेज.

श्री

डे.कॉ.अ.सं. २०१७७०.

२२ जून १७२२.

हु

गणेश बलाळ कारकून दिमत अजम गोसावी मु ॥ परशराम मा ॥ हु
अनी सिदी साद सुम्दार सलाम सुमा आर्बा सलासीन मिया व अल्फन अजम
गोसावी यांचा गला ते जागा दास्तान असे त्यास अजम बकाजी नाजीक
माहाडिक यांणी गोसावी मारनीलेस लिहिले असे कीं आपण स्वारीस
जाणार त्यास परशरामचा गला आपणांस सर्चास देवीला पाहिजे. पेस्तर
आदा करनन म्हणून लिहिलें त्यावरून मला त्यास देवीला आहे म्हणून
जाहीर होत असे. तरी त्यांस असना गला देणार तो आम्हास दिल्या
तरही पेस्तर त्यांचा त्यास आदा केला नाजील. तरी गला असेल तो
बिल्कुल मोनदाद करनन कोठ गोवलून आदमी जातील त्यांचे हवाले करणें.
पेस्तर गोसावी यांस मला आदा केला नाजील. रत्ता छ २१ मोहरम हे
किताबत.

स्वाधी व अंग्रे.

डे. का. वे. सं. २०१५५६.

सन १७२९.

श्री नरक

राजश्री प्रतापजी काठे गुडे नामनाद जंजीरे विजये दुर्ग गोसावी यासि.

असहिता लक्ष्मी अलंकृत राजमान्य श्री कांढोजी अंगरे सरसेल सु॥ लोसा
ज्वरीन मया व अलम श्रीमंत परमहंस गोसावीबाबा यास माने गोठने ता॥ राजापूर
हा गाव दरोबास्त दिवहा असे ते म्जीन नीरा येत आगावीत व नस्त बाबा पडीले
पान ने आकार होवील तो विनामत सर्व लिहीत जाणे कोनेमिती तसवीस लागो
न देणे. ४ २८ सपतर मोलं.

श्रीमार्ज्वराम

डे. का. वे. सं. २०१५५२

१७२९
२२-५- सन १७२९ पूर्वी.

श्रीमंत मुकुन्दन स्वरूप परमहंस बाबा स्वामीचे सेवेसी.

वरणरज सोना म्यादीसंयन्न संजुबाजी कृतानेक विज्ञापना विन्ती. येथील
कुळ येथे मुळ बाटी जिंदुवार जाणून स्वानंद कुळ लिहाव्यासी जाण करणार स्वामी
समर्थ आहेत. विशेष. स्वामीने आजापने तुलाजी सेलर व सोनमी कदम याज्वरावरी
पाठविली ती मस्तकीं वंदून सेवा नाहला येसेल सदेव असीर्वादपत्रीं परामर्श कराव्यासि
स्वामी आहेत विशेष. माहाराज राजश्री सातारीयाहुन स्वामीचे मेठीस जाले त्यासी
दर्शन देवून मेठीचे गुज्जाहावा सेवा नाहला त्याचे वृत्त सविस्तर लिहिलें तें स्लोन -
आनंद नाहला. वरकड स्वामीने जाण वेळी त्याचे वृत्तर

कलियुगे सोनजी कदम यात्र
 बराबरी रवाना करे महुन
 आज्ञा नाहली त्याजवरन कथा
 हुन कलियुगे २३ १ व
 सोनजी १ व येसे १ तीन वीर्यास
 कलियुगे सा सात
 नातील. ती रवाना करविली
 आहेत

नारल व केन रवाना कराव्यासि
 आज्ञा नाहली आहे त्या प्रा
 रवाना करीतो.

नीची वरुं जाला आहेत ती
 वाढून नीगेनी ठेवें महुन
 आज्ञा. आज्ञा करिणु करीत.

जाली मोहेयाची १ व जावी
 मागाहून रवाना करीतो.

वासे व तुलजी रवाना
 करावयाची आज्ञा नाहली
 त्यावरन राजाची संभाजी
 सिद्धे यासि रसालपडी
 लिहून पाठविले आहे. तुलजी
 व वासे मुसंद करन मोहनी ॥
 व वाढून स्वामीस लिहून पाठविलील.

काफळ लोटे तुम्हास
 रवाना कराव्यासि पाठविला
 तो रवाना करीतो.

मासी काफळ आहेत त्यापैकी
 पाठविले महुन आज्ञा त्यावरन
 सोनजी कदम याजवली दिले
 आहेत. पाने सुा

- १० दौलताबादी
- ११ गोवेजी
- १० चोनाजी तांबडी
- २१

येकू २१ पाने पाठविली आहेत.

येने प्रा स्वामीने आज्ञा केली त्याचे सुतर सेवेसी कृत होमे हे विज्ञापना.

श्रीमार्गेश्वराम

डे. नॉ. डे. सं. २०१९४०

श्रीमंत परमहंस स्वामी यांची मनानिर्मळ मंगलकृत मातुली ममतावाजीस
आशा होती येतील. तुम्हास सख्खाद तारुन सापडले म्हणून आजी विले ना सापडले
असेल तरी शुभम सख्खाद शुभ तारुनी पासोडी रत्ना रत्नयामध्ये आम्हास पाहिजे
रत्नये पाठवावे. तरी तुम्ही रत्नये काही पेंकार नका सख्खादेविसी तुपचे
पुस्तक मत्तर्जीपासून दोन तीन वेळा लिहिले होते. त्यास हातास आसियावर
पाठवून म्हणून जाव आला होता. त्यास तुमचे तो मध्ये न देवे याजगरिता -
धिरंजीवास तुम्ही लिहोन तेथील परवानगी आणून शुभम सख्खाद रत्नर रत्ना पासोडी
-चाणज पाठवून देवे आणि रत्ना पाठविल्यास तुम्हीच दिल्यास कामास येऊन. जेसे
असेल तरी लिहोन पाठवें रोस रत्नये रत्नर पाठवून देतो. मग सख्खादि आजी
पाठवून देवें याचे शुभर काम ते लिहिले पाहिजे.

डे. नॉ. डे. सं. २०१९९९

मी

श्रीमंत सख्खातीर्थस्वरत्नपत्री

परमहंस आवा स्वामीचे जेवेली

अपत्ये सेलोनी आंगरे सरसेल वृत्तानेक साठोय दंडवत प्रणाम विनंति येथील
शुभल तात मादपद बहुल पंजमी सौम्यवासरपंत स्वामीचे कृपादुष्टीकडून समस्त
शुभरत्नप ओग विज्ञेय. स्वामीकडील पत्र आले म्हणते त्यावरून नीत चोरन्याये
मार्ग प्रतीक्षा करीत असतां पत्र व तन शुभपती सातारा जर त्याली पूर्ण पूर्णमेस शुभर
लेखन (अर्प)

चित्त चोराते समाधान होवून मुमुक्षु जीवन विकास केला ते आनंद
घटिकेचे साम्यसेस अथवा काम योगाची यादूपरी याच न्यायें सदैव आश्रित्वादात्मक
परिका प्रेरून अपत्याचा संघात रावया स्वामी धडील आहेत. डोरले महातुमे
याचे पारपत्य न होतां दर्शन होत नाहीं व तत्प्रसंगे संभाजी राजे याची म्हा
काम होडील ते पाहाने व अंकु मुवादला न पाठविलो व नारन हरकारा या
बराबरीत पयाचा मसुदा मालीला व धावडसीचे तल्याचे कामास ठिक, काय,
ताय, पाठवने म्हणोन आता येतास आपले जाणेविना दुसरे अधिकार काय आहे ।
डोरले माहातुमीयाचा अमीमान स्वामींनीं आशापूर्वी केला ते पासून असावा तो
आहे. सांप्रत राजदरनास सातारायाम जाधें येता विचार येवून आला आहे
तेथें गेल्यावरी सर्व सारस्य स्यादून त्या प्रसंगीं हाही पन्मुर करून पारपत्य
करीतो यांत किमपि संशय न मानावा व विशालगडकरास फकीत करणें ते तेथून
करीतो ये गो-टीस खेळायामून अंतर पडणार नाहीं. धावडसीचे तल्यास
ताय ./ व काय ./ व ठिक ./ येवून पंढरा मण जिम्मेस पाठविला
असे. धावडसीस प्रवि-ट होडील अंदास व सकलाद मागाहून पाठवितो. वरकड
नास बराबर सांगोन पाठविल्याचा अर्थ मालीला येसे नाहीं. सविस्तर गोपालजी
खेवेंसी विदित करीतां अवगत होडील. बहुत काय लिहूं । कृपा निरंतर असे
दीने हे विनंति. अंदास पाठविलो असे लवंगा पाठविल्या त्या प्रसादा.

हें विनंति.

श्री

डे. का. जे. सं. २०१९४३

श्रीमंत परमहंस स्वामी यांही चिरंजीव संजुसींग बाबा सरसेल
 थडोलाचे पोटास मावे आणि त्यांचे कुसराजी व्हावें त्यासी का स
 न्यावे आणि त्यानें देणें असेल त्याचे हातपाय धरून त्याचा रत्ना पेनडून रिवापासून
 मुक्त व्हावें तो वाट पाहत असतो वे म्हालेन रिवापासून मन मुक्त करील आणि मी
 नरकातून स्वर्गास जाहीन त्याचेच पुन्ये तुझे चालते त्याचे कुसराजी नालीयासी तुझे
 पोटा पिकेल. तुझे लेख तुझे कुसराजी होजील हे कामचे वचन घे. मी देवाचे
 कांही सात नाहीं. तुझे आज्ञास आलो तेथे दोन पैसे भार सासर दोन अकोट
 बादास आणि गोमूत्र असे असोन पैसा भास्वतामाचा बायेकाचा येकवीस गुने सात
 जन्मीं पेनडावा लागेल असे असोन तुम्हा जेठे कारकुन्ही असे जुमजून सांगत नाहींत ।
 मात म्हणें चौतीपात जाता जुमरू ^{१६}लाचे वृद्धीने वाढतो माये सुवर्णदुर्गी अस्ता कितेक
 होत दिले व अलिप्त ठेवाडे बेल गाडीचे पदवे दिली. सुरे दिले मोहनमाळा दिल्या
 ते अवघे असो. परंतु साठ हजार रत्ना नकद तुला दिले हे विच्यननास ठाकूर
 आदेल. हे दिल्यावेळ संड नाही मागा तुम्हास काण्द लिला होता त्याचे
 गुण जालेन नाही.

डे. का. जे. सं. २०१९४४

श्री

सहभायु चिरंजीव विजयीस पुर्वानावाभ्यान संजुसिंग बाबा सरसेल यासी
 आशा केली येसीने तुम्ही परवा दाते दिली ते कामाची न्हवत आत अवघ्या वया
 सायाचे कामाची नसत दाते सांगली आत वया नाहींत येसी पाच रत्नयाची

व अक्रोट दहा तपयाची चांदी येथे असली तर या प्रमाणे विकत घेऊन पाठवा.
 नाहीतर सावकार अथ पलासा पाहोन याकळ तपये देऊन पुढे भाद्रपद मासी
 आष्वने बहुत नंतर आहे. आम्हास दिव्याने मुक्तीचा दरवाना येथे संपादावे
 सहज पुणे ध्यावे या प्रांते प्रस्तुत दास दास व अक्रोट माहाय आहे या नगरितां
 तेथील सावकाराकळ परीरा रत्ना देऊन शुभम माहल सपेंवार तेथील
 भाद्रपद मासी आष्वने प्रस्तुत या रत्ना माहाय आहे. येथील
 पाठवें. पुढे आष्वने येथे आम्ही लिहिले तेथे पोषण करताना
 लिहि येथे नीष्टा धरताना यापुढे तुमच्या गुरावा सुखरूप आल्यापेक्षा
 पाहिले. आम्हासी कोलावे. लिहिले तें सत्यच लिहावे. तुम्ही कस्तुरी
 दिली ते पाण्यात पडली. यांस्तरी लिहिले होते आम्ही दोन्हीन
 तरी बाकी होती. पाठविले ने आपणाकळ
 नाही तर येथेची दगडी फुलत तरी शुभम करवावी होती. तुम्ही काय कराल !
 आम्ही आपलेच स्वातास कोळ लावावा.

डे. डॉ. डे. सं. २०१५४६

श्री

सहधायु चिरंजीव मानाजीस आज्ञा तुम्ही पत्र व वस्त्रे पाठविले प्रवीण
 होऊन स्तोत्र नाइला. जरीस पितांबर दिव्या त्याहुन अनंतर
 प्रविष्ट नाइले वरकड सविस्तर वर्तमान पूर्वपत्रां लिहा आहे तेथे

येसवंतरात पवार यासी आज्ञा केली येसीने पत्र व वस्त्र पाठविले त्यासी
 वस्त्र प्राप्त पोषण घेले आमची वस्त्रे ने समयी आनंदरातू गेला ते समधी वस्त्रे
 गेली कुलीनदीस येथे होतो.

श्रीमार्गव

डे. फा. डे. सं. २०१५२२.

चिरंजीव मानानी आंग्रे मामी आण केही येसीचे. तुम्ही सिवानी मोहीते याजसमामे कित्ते प्रकारे नि.टेवा मार व सावनीचे कपणी बाहुन तोकडे खाना कराव म्हणून लिला त्यासी सावनी मोहीते याची कपणी बहुमान करतन साली रीत केला तुम्ही नीन्सी येकनिठ आहेस येसे पूर्ण दिस याकरितां श्रीची दया

वरकड संधानी आंग्रे याचा पाा लिला तर त्या न.टाने मन्नीप्रज्ञा^{ता} करतन बहुत भयीं केले. हाली कुलानी आहे. हाही भयीं करील बरें माझे यात काय जाते ! ज्याचे त्यासी कामास येते. तुम्ही टाकाल तर टाकणे. आपची तो दया पूर्ण सीस म्हणून आहे. हाली बावानी बोरकर पाठविळा आहे. तर तुम काल दिवस आहेत याजकड येनेप्रा पाठवून दिले पाहिजे.

सासरे पाणीयासी ४४

बोरन तुलम

बारीक नावाद

कुलावसीसे नवे चांगळे सुवासिक २

येनेप्रा पाठवणे. यानंतर तुमचे पितृत्य श्रीज्या कृपेकरतन लिखत आहेत त्याची मुक्तता तुम्ही करावी. त्याप्रा करतन त्यासी तुलम लोक प्राप्त करावे. त्याचे पुत्र तुम्ही आहात. तर कुलानीस जिहलोकी पारलोकी येयकर आहे. तर तुम्ही पितृकृपापासून मुक्त होणे म्हणजे बुद्धी तर कल्याण आहे. आपचे आम्हास देवून पितृत्यमुक्तीस न्यावे. तुम्ही तो नाकसे सुद्ध आहा. तेथे त्रितके लिला नळणे बावानी हरकारे ज्ञानी सांगता केले. हे आण. तुलम पाणी व्याख्यासी तांच्या पितळी ! पाठवणे. बावानीजवळ लिला पाा आहे.

डे. वी. जे. सं. २०१९२९.

सन १७२१-२२.

(अ. च. डे. २४६ वारन.)

सहभासु चिरंजीव विजयीमय देवाचा अज्ञा मानसिंग आंग्रे फत्तवणीं सिरी
सादाने माने अडीपने गुनं नेळे येथे विसत व्याधी तरी देवाचा पैका वावमा कां
नामावा । तुम्हासारखे मस्त अस्तां कानोजीचा पुत्र असीलास मानी किंता
असली वितन्याजी मेढीस येतील कांही कडशा (अर्पण) करणे लाग्ते तरी

कूद .।।।.

तुरीची डाढ .।।।.

मुडदाची डाढ .।।.

दसना मागाची तरी तुझा धंदा हातावरचा आहे. अनुकूल पडेल तरी
काही दसना पाठवून देणें. श्री तुझे बरे करील.

फत्तवणींपासून दुप्तेचे बल पोचोता. वित्ती आंबोलाचे पाणी व गोमूत्र
यासमजी की काये तरी दोन म्हैसो बुत्त दोन दोन वेताच्या व दोन गाजी बिना-
जीत बुत्त भरिदी करतन दुमत्याकारणें पाठवणें. म्हणजे मी पोटावर जेवल्यानें तुझे
काये होजील ते पाडणें. श्री मुलेश्वराचे देवूड तुने पुन्याने आचारास आलें. मेर-
लिंगाचेही देवूड आचारास आलें. सांबळकीचे तडे व तापवडेयाचे तडे तयार नाहाली.
फत्तवणीं दोनजे अंठाचे दाख पाठवून दिलेले तसे देणें. मीठ व किरान हावा
दफ्तकांत लिहोन देणें. समाधीचे विसर्जनसमजी कापड लिहिला त्यांत सव्वादी
आंगी लिहीली होती. ते पाठवून देणें. समाधीहून कुठल्यावरी जपती व
बानीराव मेठ घेऊन गेले. तुझे बरे नाहल्यावर तुझे आपाभडे साठहजार रूपये
होते ते तुम्हा देणें साफ्तील. त्याचे कृपेची नाहल्यानें बरे होजील. फिटले
आणि तुमचे बुर्जांत होजील तेव्हां अनुकूल पडेल ते देणें. मागे मंजानीने आम्हास
पलंग व आरसा मोठा देवू वेला होता. तो माडीवर होता. मेशास तो असला

तरी पलंग बारसा पाठवून देणे. देव निजेल. पुण्य तुमचे पदरी पडेल. बाबा,
तुम्ही अस्तारो पोटास आलेत. अन्नवेलीची

तरी म्हणून

चंद्र सूर्य पावेला कीर्ति राहिल. तुलाराम तुमचे नांव चंद्रसूर्य पर्यंत राहिल. तुमची
येवढी कुठ तरी ज्ञान तुम्हा टाकून आपाची आंगरे यासी हाती धरून तुम्हास
जोणी सांगितले? तरी आम्ही मूर्ख होतो की काये? येसोपत झळ होता म्हणून
पोठण्याची तसे फटाट्याचा रोसा जाहला.

श्री

श्रीमदाराम

डे. ए. डे. सं. २०/११/७३

११७१

११७२

स्वस्ति श्री राज्याधिके अं ७० रक्षितोद्धार संवत्सरे आशाढ शुद्ध
त्रयोदशी शुक्लपक्ष तृतीय कुलाकर्तृ श्रीराजा शाहु छत्रपती स्वामी यांनी राजमान्य
राज्यी तुलानी आप्रे यासि आशा केली येसीजे परमहंस श्री यासी सोजे
छालकली ताा हवेली प्रात राजापूर हा गांव पेसजीचे मुलासीयाकडून दूर करून
हाली यास नूतन विनाम कुलाव कुलान् देसील विनाम ती जात्री व हाली पटी व
पेस्तपटी व सर देशमुखी व सावोत्रा सेरीन इन्दार व विनाम्दार करून विनाम
दिल्ला आहे. तरी तुम्ही मोजे मजूर सदरहू प्रमाणें श्रीसवजीचे श्रीस्य परपरेस
विनाम चालवनें प्रतीक्षा नूतन पत्राचा आक्षेप न करवें. या पत्राची प्रती लेहून
येहून हे असलपत्र भोवटीयास यावयासी परतोन देवें जाणीजे बहुत कामे लिहिणे.
लेखनाकार (म्यादेये विरान्ते)

डे. का. वे. सं. १२/११११

श्री

सन १७४५ चे आधी.

बेडा गोसावी मार्ग अ क्षण क्षितं क्षण क्षितं नो क्षित मान्दकर्मस्य
 त्पर म्ता मेर राना विक्रम अवाप त्याचे नांवें कितें स्वर्गास जातात.
 तरी तुम्ही आम्हास बार इबार रता देवू केलेत त्यास अक्स वित्तीपात केवूस प्रहावे
 जातात तरी तुम्हावर नेटोचा अपकार होतो येज्ञास देणे असेल तरी देणें
 नाहोतर आमपासुन नाहों येसे म्हणावे. तुम्ही आम्हास न्बार व पळप देवू केलात
 व जीटाचा ठपला देवू केलात रज्जो देवू केलात तो बाजी आम्हास काहीं केर नो.
 तुम्ही तरी सुसत्तप असा (आम्हास) आशा दे देणें आम्हास: क
 आम्हाचे लोक वाटवी देसे तरी प्रहरा अंनयेली ये (तली) ले
 बाजी. मो तुम्हाकड केघ म्हटले की आपाजीस सरसेली आ येसे केव्हा बाजी म्हटले
 होते । सिवाने हरि मांजी तुलाजी आपरे मासी लिहिले की गोसावी बावा
 सरसेली आपाजीस देता त्यावतन आप(बा) माकसे रिनामीच आली जाणि तो बहुत
 जसा जसा काटी जाइला मग पेठ्या दिव्या नाहों. माकसे रिनामीच
 आली..... माज्ञा स्या म्हणून त्यानें लेव्हा या दंस्यामुळें दोनवे रता घेवून मुंबजीहून
 माकसाहाती दोन पेठ्या आपिल्या.

श्रीराम

डे. का. वे. सं. २०१७४०

सन १७४४-४५

श्रीमंत परमहंस योगीराज मार्ग

मूर्ती राजश्री बावा स्वामीचे जेव्हा.

बाजारन सिवाने हरि सा नमस्कार विन्सी प्रार्थना असोने. स्वामीचे अमोर्वाटपन

सनीस आले तेथे जावा ने तुलाची जांपरीयास पत्र म्या लिहिले की आपाजीस वस्त्रे सरसेलीची वावा देणार म्हणोन त्यावरून आपले कार्य मनापासून वेळ नाही. म्हणोन तरी आपण लिहिले नाही आणि आपणास ठाव्हे नाही येविसी सोमानोचे विद्यमाने असत केला जाई. ओं दुःख कर्म आपण करत तरीफळे नेत्रु आनीपर्यंत असीनमें केला नाही मी स्वामीचा सेवक आहे अंतर सहसा न पडे विदित होणे हे विहापना.

लक्ष जीनस वस्त्रे दिली ते याचे कानावर लिहोन घालायें होते. आमची ने नेला आमची (श्रीची) जेवा करोल त्यास मुदामाची फल होवील. पुरावा फते होअूनच याच्या येसे आमचे विज्ञात आलें त्यास फतेचे काय वर्तमान तुम्हाकडे आले असेल ते लिहोन पाठवणें. मानानोचे मंत्री राखोन, तें तुम्हीं येक असणें म्हणने बोच जाई.

श्री

डे. का. डे. सं. २०/१२/१५

आतापत्र रानधी अपाजी आप्रे ताद मोदम व सोत मोने पाठवली प्रांत राजापुर मुता समस असेन मया व अक्रममोने मार हा गांव हुनर सन्ध महाराज रानधी छत्रपती स्वामी यांची प्रोपत तीर्थरुप मार्गवतामवा परमहंस यांची जिनाम कतन धारा सत विल्हा असे व आम्ही आपले तर्पेने पूजेचा पाहिदमाअल कुलाव कुलानु कस्तुरन काठ पाठाव नीधीनिशेप जिनाम दिव्हा आहे तरी त्यास रानु होअून गांवचा कसल सुरक्षित देत नाये. जुनर न करवें या पत्राची प्रति लेहून लेहून असल पत्र स्वामीकड मोपवटीपाची परतोन देणे. प्रतीवर्ती नवीन पत्राचा अक्षेप न घरणें. जावा पत्र सादर केले असे रा ७ ४ माहे जिल्हाद । मोर्तब सूद

ડે. કો. ડે. સં. ૧૨/૧૦૬૪

પુરવ્વી તુ કેવલ પાર્વતી આત્મા હાતી ઢોનો ઘર
હાતી ઘરલા ઢોર કા નેવલ આત્મી પૂર્વ હોતો કી કાચે બપાનીસ મલેલી
દેવાલી આપિ આત્મહાતી કા લાલ લાલ્યા. માતારાવે મલકારકૂન પી પાચે
પોમાનીચ પેતરે સિવાની ફરી મ રાગકૂન પાચે કોમાની મારહે. હે કર્તમાન
કુતમ .

શી

ડે. કો. ડે. સં. ૧૦/૭/૧૧

શીખત મુનંદનવચનપ પરમહસલા આત્માનીવે લેવેલો. ધરખરન મંગાત્રાઓ
ધરખાવ મલક ઢેકુન સાટાંમ ઢંકત ધિનંતિ કુમરી. ધીલ કુલ તા કૈાસ
કુલ ઢાઠી કુલપાપર્યત આત્માનીવે આત્મીદેવનન વર્ણન યથાપિયત એ વિશેષ.
કુલ દિવસ આત્મીદેવન મેકુન પરામૂર્ત હોત નાહી. લેલેકનન રિત માતેપ એ.
તરી મલકા પાઠકૂન સાંપાદ કરનાર આપન મર્મ અલ. આદિનિર્મી ધરખાવે
મલક મલન કાલકૂન કરીત એ. તે વિષ્ણુને કાચ લિહિને. યાનંતર આત્મી
જાનિરે મુર્ચ્છાદુર્ગા વિકહે પાહાધ્યાસ જાલો હોતો. ત્યાસ કુલાવેલ મલક નાહ.
શી. જાનંદીઆત્રી પાહેરાસ વિષ્ણુદુર્ગા જો હોતી. તી જાલી. તે મ આત્મી
મલાખેલ કુલાવેલ નાહન આત્માનીસ વિદિત યાવે કુલાન લિહિ એ. યાનંતર
કુલાવેલ પાતુલીઆત્રીની પેલા માહવે. ય કોન પાઠવિલે, તે આત્માનીકહે રવાના
એ એ. કુલ લિહિને તરી આત્માની મર્મ એલ. કુલા કર્તમાન કરાવી હે
વિષ્ણુના. આત્માનીકાવે પોહે વન સરે ૧૧ પાઠવિલે એલ. પેતરે પાહિવે.
પુલપાપકી વન સરે ૧૧. અદમી પા એ. અંધારા કેલ પાહિવે. હે
વિષ્ણુના.

डे. कॉ. अ. सं. १२।२२७ अ.

तुम्ही कागदी अत्का कितार लि। आणि तुमचे पुन्ये अत्की श्रीची कार्ये जाली तरी मी हे तपसा तुम्हाच (कारणें) करीत होतो. परंतु -- कनोनाकरीतां मन नित्य बुधोसने होतात. परंतु पुढे तुम्ही देणारास काय करार : पुढे काय होईल : परंतु लौकिकी ऐसे जाले. जावाची अवशा केली. पुढे तुमचा जय कसा होईल : तुम्ही काय समजलेत आहां हे न कळे. सीतेचे पायी रावण बुडाला तरी कनोनाचें पायी काय होईल ते पहा. अतिवयावर तुम्ही लि।। जे मज्जारिखा सिस्य असतां कनोज्याचा पोर कसा सिस्य करतां : तरी परमेश्वरे मीलीचे हातचे बुष्टी बोरें सादली होती.

श्री

डे. कॉ. अ. सं. २०।६७५

श्रीमंत परमहंसबाबा स्वामीचे सेवेसी

चरणरज कृष्णमठ साष्टांग नमस्कार विन्ती विन्नावया कारण ता। फाल्गुन वद अष्टमी पावेतो स्वामीचे कृपेकरनन समस्त सुखरूप असो विशेष आतापत्र पाठविलें त्यांत लिहिले कीं तीवटे शुभम पन्नास साठ हातीं दर दहा रुपयामध्यें दोन तीवटे सत्वर पाठवून देणें म्हणून त्यावरनन तीवटाचें तलास करीतां अंच तीवटाचें येथे सय नाही. या करीतां कोणी आणित नाही. गोविंदजी सेटीस दिवाणातून सांगितले होते याकरितां सेटीने मुजबद ठिकाणाहून एक तीवट ऐसी हात लांब आणिले होते. ते घेतले. रुपये १२ तेरा व दुसरे कुसुंबी पन्नास हात लांब रुपये ६। सवासा येऊन दोनी तीवटे मुदल किमतीला घेऊन रसमाजी बजा पाठविली आहेत. तीवटास वेष्टण नवा सेठा चिरंजीव गोपालास पागरावयास पाठविला आहे. सेवेसी श्रुत होये मागे

स्वामीचे आशा पत्र आले होते त्यांत लिहिले होते कीं तुझा वकील कासी पाड्या आहे. आणखी बहुत आहेत. म्हणून लिहिले तरी मज वकील कोणी नाही. स्वामीचे पाय हे ^{माझी} साक्षी वकील. स्वामीने माझा अघार केला आणि कतनावर स्थापना केली हे कीर्ती प्रौढीवर सर्वत्र जाहली मी सहकुटुंब जेहोरात्र स्वामीचे पायाचे स्मरण करून आहे. बरकड वर्तमान तरी राजश्री सरसेल व राा संभाजीबाबा सातेरेस याक्यास कुलाबेहून निघाले. लौकरीच स्वामीचे पायापासी येतील. तेव्हां गोपाळा बा। स्वामीस विनंतीपत्र लिहिले आहे. तो मसुदा दुसरे कागदावरी उतरून त्यास सम जवाब द र।। अरघुनाथजी यास समजावून त्यापासी मसुदा आणि आशा करावी कीं अंतर्मुने मजूर घातला नाही. तो महाराजा मसूद समजावून येवढी गोष्ट महाराजापासून मागेन घेऊन आपण कतनाचे कागद करून दिले या प्राा महाराजापासी करून मागावे असे जेगोदर राजश्री सरसेली महाराजापासी मागेन घ्यावे अशी निवडू करायी स्वामी सर्वज्ञ आहेत मी लिहावे असे नाही. सेवेसी श्रुत होये हे विनंती.

श्री भागवतराम

डे. कॉ. अ. सं. २०।७।१३.

श्रीमंत परमहंसबाबा स्वामीचे सेवेसी

चरणरत्न कृष्णमठ साष्टांग नमस्कार विनंती विन्वावयस्कारण ताा मादपद नमो पावेतो स्वामीचे असीर्वादेकरून समस्त सुखरूप असो विशेष माजे बरे व्हावे हा निमन्ध्यास स्वामीस लागला आहे. त्या प्रता माजे कल्याण होतीलच. परंतु मध्या काही दुष्ट ग्रह आहेत ते असे राहातात त्यामुळे काही व्यापे पडतो. गेठनेमध्ये वडीली खानगे बाधली होती ते कष्ट साध्य निर्मळ जाहली पावणामे वरसे अत आम्बर्य वाटले. स्वामीचे आशा जाहली कीं ते खानगे बांधणे, आपण

बांधावी तरी स्वामीचा कोप होऊन याकरीता स्वामीचे आज्ञेप्रमाणे सायास करून लोकांचे कर्जे काढून साजणाचे बांध बांधले जंगल तोडून दोन वरने जाहली तीसरी फसल दोन वरने आगामी पाऊस नाही त्यामुळे चिंता जाहली. हाली अंतर्मुखने अतिशय आरंभिला आहे. स्वामीचे पत्र राजेशी सरखेलास आले तेव्हा अवघा नी ठर विचार जाहला फिरोन----- फिरली तो सविस्तर विचार चिरंजीव सेवेसी निवेदन करितां श्रुत होऊनिल. आज असे अनर्थ मनवर जाहला असतां ज्यांचे कर्ज रनपये काडीले त्यास काहीच पावले नाही. ते घरी येथून गलपनास करावयास लागले. आणि लोकीकही जाहला. येसा अन्यास कोणा- वरही होत नाही. या करितां सविस्तर कर्तमान सेवेसी निवेदन होऊनिल कोप न करावा. मसुद लिहिला आहे हा चिंतात आणून आणसी काही समाधानाचे लिहोन शाहणे माणुसा त।। पाठवून त्यास आज्ञा करावी कीं सविस्तर पत्राचा अर्थ चिंतात सावकाश येखदोन वेळ आजीकोन पत्र प्र।। विचार करावा म्हणून कागद लिहावे आणि तोड ज्ञानी सांगावे ऐसी आज्ञा करावी. सेवेसी श्रुत होये हे विनंती.

स्वामी व छत्रपति .

डे. कॉ. अ. सं. २०/८५७

श्री

पुण सौभाग्यवती बाजीस आशा . तुमचे कितात कैरोजीचे ठरे करावे
आमचे बाजीठ करावे तरी कैरोजीस आम्हापावेतो पाठवून द्यावा . सर्व त्याचे
हवाला करून निरोप देऊ . विशेष काय लिहिणे .

श्रीमंत मार्गवाम

डे. कॉ. अ. सं. २०/९५३

सहभायु चिरंजीव किनजीमव फत्तेसिंग यासी आता केली येतीने तुम्ही
गाजी देविया त्या सौमाजीने व सडोजी गायकवाड याणे येक गाय आणली
तुम्ही दोन गाजीची किस्त देतो म्हणून सौमाजी जवळ बोलीले ते त्यास येक गाय
दाहा रनपयाची आणली तुमची गाय ठिकाणी लावीली ती पाठवून देणे सडोजी
गायकवाड यावा रना पाठवणे . म्हणजे दोघी कामचेतुचे गोमुर तक्र सावून
तुम्हास दोन सिव्या देऊ तेणे करून गुर्जात होअिल .

श्री .

डे. कॉ. अ. सं. २०/९५३

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श्रीसकलतीर्थस्वरूप श्रीमत्परमहंस श्री स्वामी~~जी~~ सेवेशी अपत्यासमान साहूजी
राजे कृतानेक किंति उपरी . केलदार चे प्रयोजन आहे . येसीयासी धावडीस ज्यार
असामी व जिडमिडयास पाच आसामी आहेत तर दाहा केलदार कुडी फावडेसमेत
आशा करून पाठविले पाहिजे . अनमान न करावा . म्हालचे घरचे काम आहे .
याकरिता किंति लिहिली असे . जरूर काम केलदार पाठवावे हे
किंति .

डे. कॉ. अ. सं. २०/१८६ श्रीराम

श्रीसकलतीर्थस्वरूप श्रीमत् श्री परमहंस स्वामीचे सेवेसी
अपत्यक्त श्री भादुनीराने दंडवत विनंति येथील कुल पोत्र व्हल चतुर्दशी शिंदुवासर
पर्यंत आपले असीर्वादे तय्यमास्थित असे विशेष बागेतील केवडीयाची पुस्पे प्रसादीक
तीन पाठविली आहेत म्हणून आपण पत्र पाठविले ते प्रविष्ट नाहले प्रसादीक
पुस्पे पाठविली ती प्रविष्ट नाहली. विदीत नाहले पाहिजे .

श्री

डे. कॉ. अ. सं. २०/१९९६

श्रीपरमहंस मार्गवराम यासि .

प्रती राजश्री राजा शंभु छत्रपति दंडवत उपर मोने म्हलगे ताा पाक्स
येथील नातोडे ठिकाण पहिलेपासून राजश्री गुणानीराव सानवेलकर यासी अिनाम आहे.
त्यास तुम्ही आपणाकडे शीस अिनाम आहे म्हणून उपसर्ग करीता वलेच गला मरनन
नेहा तरी मोने मजूर शीस अिनाम दिव्हा तेव्हां हे ठिकाण खेरीज करनन अिनाम
दिव्हा आहे. तुम्हास या ठिकाणासी क्यक कराक्यास समंज नाही. मार
नीले राज्यातील पुरातन सेवक याचे सर्व्वीसी चालवने अगत्य आहे. तुम्ही यांच्या
ठिकाणासी कटक न करणे. या ठिकाणचा गला नो काये तुम्ही घेतला असेल तो
फिरान घेणे. याउपर नातोड यासी देखील माहासी कथला न करणे याकडे अिनाम
सुरलित चालवणे व्हत काये लिहिणे.

मयादिथं विराजेत

श्री

डे. कॉ. अ. सं. २०/१९९७

श्रीमत्परमहंस श्री मार्गवराम स्वामीचे सेवेसी कृपास्पृहाणी श्रीराजा
शंभु छत्रपती कृतानेक दंडवत प्रणाम विनंति उपरी स्वामीनी असीर्वादपत्र पाठविले

ते प्रविष्ट होऊन लेसनार्थ अवगत जाहला. त्यात आशा की गावास उपसर्ग जाहला आहे त्याचे निवारण करणे म्हणून तरी त्याविषयी रात कृष्णाजी परशुराम यासी आशा केली आहे. तरी यातून उपसर्ग काही होणार नाही. स्वामीहून अधिकतर काय आहे हे विनंति.

श्री

डे. कॉ. अ. सं. २०।१०१०

घुनने मोग साधला आणि अडपदी केला. येसे सखारबाजी कितेक गोवध व ब्राम्हण बाजीका जाठकितो हे त्या कुकिले. पुत्रसंतान जाहलेसे समज. तरीच मी परशुराम होजीन. तैसी बाजी तू अडपदी केला (लीस) चंद्रसूर्य पावेतो कीर्ती राहीली बाजी चिपळूचवा सेटया येथे आहे. आणि येमाजी सिवदेवचा विनायेक जोसी येथून निजाण घेऊन गेला यास गणेश मोठा जागृत आहे. त्या पे ना(झून) अमा राहीला आणि तीकडून हक्की आला. त्याणी पुसले की तुम्ही कोठे जाता तरी आम्ही मादेवाचे दर्शनास आलो त्याचे तो गणेश फोडीला. अतका उपकार केला. यैसाच जोसी राजापुरास जमऊन ब्राम्हणा पुती घेऊन लानास दोन हजार रनपये दिले. यैसाच चिपळूचवा सेटया सातारात नेव्ही गोष्ट होजील तेव्ही गोवळकोटी लाता पाठवी. त्याचा क्कील हा. तुम्हास क्लावे, म्हणून लिहिले आहे. कागद वाचून नक्कल करून ठेवणे नाहीतरी आम्हाकडे पाठवणे.

श्री

डे. कॉ. अ. सं. २०।१०११

पुरव्ही म्हाराजाधिराज सा. मातुशी सखारबाजी त्या लिंगीला येथे आणिले पागले सारखा मर्या पाडील. तरी हे गरीबगुरीबे मोलामाव सिधूस नाब तरी अिने व मागे कोणी दोघाही लावले पिढे आहे त्याचा अर्ज करील आणि

तुम्हाजक आणिल. तरी अिवा पायगुण वाओट आहे. धनी (मी) मारीले.
मग म्हणसील सांगितले नाही. तरी अिला दूर ठेवो. बाओ छिटाची रजओ
सीतकाल ची कापूळ घालून आत मर (की) राहो न देओ येसी रजओ येक पाठवून
देओ. विशेष काय लिला हे आशा.

मी

डे. कॉ. अ. सं. २०।१०७१

मातुओ विरनबाओ यास आशा की मी तुमचा जागली आहे. तह्याचे
काम होते हे चंद्रसूर्य तपेतो आओ आहे. कीर्ती तुमचीच आहे. किडगावचे हुनरवंद
पाथरवट ९ नवजण तह्याचे कामावर आहेत. हे पुन्य तुमचे पदरी पडेल याचे वाटेस
नव जाणे येसी चिठी आपली दिली पाहिजे. हुनरवंदास ओणे काय आहे. आमाळासाले
पृथ्वी तुमची आहे. यासचे वाटेस कोणी नव जात ये से चिठी जरनर पाठविली
पाहिजे.

मी

डे. कॉ. अ. सं. २०।१०११

म्हाराज छत्रपतीस आशा म्हादेव मोसक्यास जाला प्रसन्न पेन्नव्याही जे
मभागत केली असेल ते देवास ठावकी असो. कानोजीने कोकणात गढ किल्यास शय
करनन मोसक्याचे किले बांधले असतील ते सदासीवास ठाऊक. असो. तुमच्या राज्यात
मी ओमारती केल्या असतील चालीस ते देव जाणे. काली मी अर्घी आंगोल ठाकून
तटावर क्सेन निर्जन आलो शय जाले ते देवास ठाऊक असो. (फाटले)

दहा व ता (फाटले)

अुन देणे जे मन मोक्ले करनन काम करणे

कहुतेक तले त्यानी अुसकिले चिठी आलीयावर मोक्ले मने काम करतील. हे आशा.

श्री

डे. कॉ. अ. सं. २०।१०२६

साहूनी जावा आशा ऐसीजे घोडा रत्न माझा म्मासारीसा दिवहा होता. यावरी मी बसत होतो. तसीच रत्न नीली घोडी दिलि तरी बसेन . घोडयाने आज सोमवारी देह सोडीला.

श्री

डे. कॉ. अ. सं. २०।१०२५

चिरंजीव साहूनी राजे छत्रपति याप्रती आशा म्हातारपणीं कोठे दूर नाक्कत नाही. तर माझी सेवा अक्की केली म्हणजे दूर जायूं. ते चा दिवशीं फिरोन दिवाळीस येयूं. तर रनपये श्रीचे कर्ज हरि मोरा याजकडे आहे. तर याचे रनपये पेटेत कुळाकडे आहेत. तर त्याचेकडून रनपये पाठविल्यास जवळूनच फिरोन येयूं. नाही तर दूर जावे लागेल. हे वर्तमान तुम्हास विदितच आहे. तर रनपये देविले पाहिजेत. आपणाकडे हरि पाठविला आहे. कळले पाहिजे. अत्की सेवा केलियाने पोठमर गोमूत्र घेऊन. तुमचे सद्दाने रनपये येतील. आमची सेवा होतील. तुम्हावर संतुष्ट श्री होतील. येसे आहे. आमचे रनपये याकडे आहेत. ते तुमच्या सद्दावरनन अणवतील. हा नरकातून निघे ऐसे आहे. सूशाप्रती विशेष काय लिहावे. हे आशा. हरीने दोन तीन तपे सेवा केली. मार्ग आपणास विदितच आहे. तुम्ही तो याचा अंगिकार केलाच आहे. हल्ली आम्ही लिहिले आहे. तर यासी नरकातून काढूं. आम्ही वचन मान्य करून रनपये त्याचेकडून वेपुरकत देवावे. मार्ग साहात आहे तर रनपये आधी कुळाकडून देवावे - हे आशा.

श्री

डे. कॉ. अ. सं. २०१०६८

मातुशी विरनवाजीस आशा केली असीजे. अग्नेत्रीकार्य सौर करावे महीना आणि अितीने वर्षाची सौर करावी. साहा त्यास आपची चार सारे राहिली आठ महिने जाहले आणि कसे सात त्याने करनन बहुत गाजलो कष्टी जालो. तो श्री नैसी दुपदीचे विठ्ठला जाहली तैसीच माझी जाहली. करनणा कोणास न आली. कळकळी मार उतराव्याचा नव्हता वा बाचेव संगती केला होता आत्माराप निघोन जाता. मी देशंतरासव जावे येसे केले होते. परंतु तुझे पत्र गेले यानकळिता वीरमाडेयास फिरोन येऊन कैरोजीचे घरास पाय लागला. तेथून धावडीस आलो. नसा पांडवांच्या धावन्यास श्रीकृष्ण पावला तैसीच माझे धावन्यास तूं पावलीस. जेष्ठ वदी सप्तमी बुधवारी सचीव दर्जनास आला. बहुतसा व नीत आला. त्याकरनन सौर केले. तुम्हास कळावे म्हणून लिा असे.

श्री

डे. कॉ.अ.सं. २०१३७०-१०७०

सा. संपन्न मातुशी विरनवाजी यासी आशा केली असीजे. संडोजीबाबा पत्र पाठविले ते पावोन लिा वर्तमान क्लो आले. आम्हास लिा ने तुम्ही देवमानूस आणि येसी कर्म करावी. योग्य नाही. हे गोष्ट सरीच

आहे. पाटील म्हणतात आपणास कैल व सांगोन पाठविले नाही व
 संमानीच्या घरातील लोणच्याचे रांजण पेनाडले व गलापाणी तस्मस केला .
 काकवीच्या घागरी नेल्या व हाली संमानी घर खणीतले. म्हणोन लिला
 तरी ते सांगतात ते अखे खरेच आहे. आम्ही बोलतो अखे लठके. तुमच्या
 बहिरानीने घर पाहीले काय गेले असेल ते याणे म्नास आणिलेच असेल. हाली
 त्याचे घरातील काय गेले असेल ते आम्हास आवड्यास तुम्ही आशा
 करावी. त्याप्रा देऊन परंतु सीमा जाहली कैल पाठलास पाठकून
 त्याचे स्थापना करावी. म्हणोन लिला तरी आम्ही त्यास छेद
 केला नाही. त्याचे त्याणीच करावे. तीतके केले. हाली स्थापना करा-
 -व्याची तुमचेच हाती व ते संतोषी असतील तेच करावे गावही
 त्याचेच स्वाधीन करावा. आमचे स्वाधीन केलीयास पाटील याप्रकारे
 मुरळीत वर्तुणक पुढे करणार नाहीत ज्याहाजती पन्मास गावची संडणी
 यागे ते देणार नाहीत. लठकी तुमने घेऊन मागती तुम्हाजकळ जाऊन
 सांगलील याजकरिता त्यास समाधान ते करावे. दोनत्रे रनपयै म्नाले

तुम्हाच करार दिले ते हाबिी संमानीने कुरण चारीले नाही म्हणतो.

डे. का. अ. सं. १२।१०४९.

आमचा तन्मय विश्वास तुमचे ठायी आम्ही कांहीं तुम्हा-
जवळ मागवावी तुम्ही नाहीं म्ह.... असा तपसील कलवावा हें कांहीं
देवास मान्त नाहीं.

.....कृष्ण पांडवांचा साहयेकरी होता त्यास ते तसेच वर्तत होते. परमेश्वरी
बलीस तीन पदें भूमि मागितली त्यास त्याणें कांहीं न म्हटलें कीं स्वामी
कांहीं आज्ञा माग त्यास आज्ञा देवूं. न मागितले (तरी)
आहे तितकेच देवूं. परी....स साठीं बानीवर घातलें आणि राजास काये
नाब झाले. नानास दोन पादरक्षा मारील्या होत्या आणि दोन करंट्या
दिल्या होत्या. आम्ही बाडीस तुम्हास सुवर्णहि दिले आणि येव्हीस सांगितले.
कुठ्ठावासी नानाने चरणीं निष्ठा घरीली आज दमानी अस्ता तरी
मेवड्या पडते. आणि सजीदा सचा सला न होता तरी कसें होतें. येसी हजार
घोष (१) की पेच होता. तो नाना दिलीस गेला तोची पोटास हातास्तव
आला. जसा नानाचे मस्तकीं हात ठेविला तसा याचे मस्तकीं हात ठेविला.
येथे आणि दिग्विजयी चिरा बांधला. तुम्हीं बुभुक्षितांनीं दाली सोडी
माग तो (लंका) क्षत्र सोडविले जेसी विभीषणास दान दिले मग अयोध्येस राम
गेले. तुम्ही नरी दिली घेतली तरी स्वदेशा विनिवृत्त पुरनपार्थ व्यर्थ असे.
हे पत्र बानीस अथवा राजा मात्र दाखवणें. आणि कोणास दाखवितां तर
पायाची सफत नाही तरी हस्तीसारखी गोष्ट होतील.

श्री

डे. कॉ. अ. सं. २०१४९१.

श्रीमत् मार्गवचनेषु

धीर रघुनाथाचा सेवकपण हणमंताचे आत्मनिवेदन हालीचे रामलक्ष्मण दोनी बंधु लक्ष कोटी रत्ने माणिके मकरा कोणी दिली तर माझी मित्री वाढत नाही..... (मो.जा.) आम्ही तुमचे कुटुंबाचे आणि आम्हासी प्रपंच कां धरिता : निक्की मोठी मोठी कामे करीतां ती माझे कानीं घालितां तुम्हा दोघा मावावांचून दुसरा सत्ता नाही. तुम्ही रत्नागिरीवर म्बारी केली ती मकरा तीला निक्के तरी कला घावे होते. अगस्तीने समुद्राचे मेकच अचमन केले होते. त्या अगस्तीचे दंड कुमंडल व मेकला तुम्हा बुभुक्षताचे स्वाधीन केली असे. तुम्हा दोघांचा मनसबा सातारा खडेराळू दामाडा मोडी.

श्री

डे. कॉ.अ. सं. २०१५५५.

सन २-४-१७४२.

अखंडित लक्ष्मी अलंकृत राजमान्य राजश्री जगन्नाथ चिमणाजी गोसावी यासी, सेवक सदासीव चिमणाजी नमस्कार सुता सलास आर्जेन मया व अलफ श्री कडील वार्षिक साठा हजार रुपये देणें त्यास तूर्त वोढीचा प्रसंग आहे. श्री समाधी विवर्जन करन निघालीयावर रुपये न गेले तर त्यास राग येतील. अथवा पत्र पाठवितील यास्तव हे पत्र अगोघर तुम्हास लिहिणें लागले. निमित्त्य चहुकडील वोढ जाहली रुपया तो नाही तरी तुम्ही श्री स विन्ती बहुता झोर करन तूर्तच रुपयाचा तगादा न करीत तें करणें. श्री स तो राग न ये व रुपयाची गोष्ट दोन मास तकुल होये हे कारीगारी तुमची आहे. येक्की करले तैसी विन्ती करन तूर्त रुपयाची गोष्ट यहकुफ होतील ते करणें जाणीजे छ २२ जमादिलासर आज्ञा प्रमाण

५३४
श्रीमार्गवराम.

डे. कॉ. अ. सं. २०।९५५.

सहभायु चिरंजीव विजयीभव अपास आशा केली येसीजे. तेथून स्वार
नाले ते मुंडव्यास आले. तेथे घोड्याचे पायास पाशाच नाले अगदी
घोडा पुढे पाय न घाली. तेव्हां पाटील बाजी पासुन घोडे घेऊन तुमचे दयेने
गुरवारी सुखरूप स्वयंलास पावले. घोडे लाहान त्याने आंग अवघेस पलोन
कळटी नाले. निवास बरे वाटत नाही. याजकरितां तुम्हास लिहितां
पुरवत नाही. सांगताही पुरवत नाही. आणि मैत्री तोडली तरी त्यासही
आम्ही रात्री असो. तुम्ही घावडसीस बोलीलेत जे आमची बुध शाश्वत असो
या. त्या सर्वांचे ठावी तुमचे बुध आहे आणि आमचे ठावी कां किरपवता
घरितां : मातुशी बुमाबाजी जवळ जे सांगितले त्यास काही नाहीं जेसे
म्हटलेच नाहीं. पाटासू मागीतली दिली. रत्नपेच्या वाटीया दिल्या व
वस्त्रे मागीतली ते दिल्या मीक्षाही आपले वैमवास

श्री

डे. कॉ. अ. सं. २०।९५५.

सहभायु चिरंजीव विजयीभव रामलक्ष्मण मक्तरान चिमणाजी अप्पा यास
आशा केली येसीजे. केसोपंत कुळकर्णी यांचे पुत्राचे लग्नास बुत्रापत सवदा नरोराम
बीन बुदमी जेजूरीकर याज्यासून घेतला होता. त्याजला चिठी लिहोन दिली
होती. तुजे रत्नपे देऊन व्याजसुधा. हाली तो बुदमी पुण्यात आहे. याज-
करितां चिरंजीव आनीरासू यास कागद दिल्या होता जे केसोपंत कुळकर्णी अनुत्पन्न

वेलेचे सायास नाही. याजकरितां बुद्धी यास आशा करून मुदल रत्नये घेऊन याचा क्त्वा देवें त्यावरून रायाही बापूनीपंत नानास आशा करून याचे मनसुमी केली. काही पैके पावले होते. ते सरे केलें बाकी रत्नये राहीले ते घेऊन सत माघारे घावे. ऐसे सांगीतले त्यावरून त्यानें रत्ना दिले सत घावे त्यास जीवाजी कृष्ण तुमचा कारमारी माणीं त्यास पाठीस घालून सत देवीत नाही. रत्नये स-
व्यान घेऊन म्हणतो. केंसोपंत माणें ठेक्कडीचा कुलकर्णी नामीन दिल्ला होता. त्यास अडविले आहे. आम्ही जीवाजी कृष्ण यास दोन कागद लािा ते आमचे कागद रद केले. ते कागद तुमचे रद केलें, आहेत. सिवराय कृष्ण पाडली असतां त्यास असीर्वाद दिल्ला होता. हाली तुमचे लक्ष पती जाणले. बापुमटाचे सुप-
देसी जागमीर्वाचे कागद फिरोन टाकला तरी त्यास आशा करून केंसोपंताचे पैके मुघल पावले. सत फिरून देवें. तुम्ही वामनमठ करवे याज्यासून आमचे मुघल रत्न। देवीले ते तुमचे वचनीं आम्ही घेतले. या कालात मुघल रत्ना सुगवला तर बरा ऐसे असतां बा म्हणास झडतो तरी आपण जीवाजी कृष्णास सरपूस आशा करून याचे सत फिरून देवें नामीन ठेक्कडीकर सोडून देवें. पुढे आमची माठ पडेल आमचे कागद रद केले आहेत. तरी जिवानीचे घर असे दुपारी मानीन हें आपणांस कल्ले असावे.

श्रीमार्गव.

डे. कॉ. अ. सं. २०१८७०.

कोणा विपुलण्याचा तुस दया देवाचा कागद गतवर्षीं तूं म्हा फाडीलास ?
काही तरी तुझी सत जाहली असेल अगर होखील प्रचीत आलीच असेल शाहुजीराजे
नाले म्हणून आपसी राजातर कोटी रत्नये तुज्यापासून घेता. पुढे तुम्हापासून पैके

देव घेळील. (अ) तानीचे पत नाली तैसी तुझी होवळील. तुला कोला येवळील. ज्या तुला वाढविले त्याचे घरा मक्ता भोवले ते तुमचे बरें होत नाहीं. तुम्ही आपदग्ध जिवुळें घारे डोळे पिणे केस तूं हाच आप आमचा घेणे. तुम्हीही म्ही बरें होणार नाहीं.

श्री

डे. का. वे. सं. २०।९९०

सन १७१७.

राजमा न्य राजश्री बापूजी गणेश गोसावी यासी.

सेवक बालाजी बानीराव नमस्कार. सुमा सळा सलीसीन मयाबलप श्री मार्गवराम बावा यांस सोळाळे मोप बारीक गुतम सडीक तांदुळ संडी १ येक सरेदी करन देणें म्हणून तीर्थरुप राजश्री अप्पा स्वामीचे पत्र छ ९ रम नानी आलें तेव्हां तुम्हास दासवाक्यास पाठविले होतें त्यास बावांनीं तेव्हां - तांदळाची निळ लावून मागीतले नाहीं. आणि तुम्हीही याद करन त्यांचें मागूस बोलावून सरेदी करन दिल्ले नाहीं. पत्र आले तेव्हां सवंग होते. आतां माहाय नाले. बावा पैका घेत नाहीं. तांदुळच घेवून देणें म्हणून सडोनी सालवी यास माग बावांनीं नीरोप सांगून पाठविला त्यावरून तीर्थरुपाचे पत्राची नळ व सडोनी सालवी तुम्हाकडे पाठविला आहेत. येके दुकांनीं गुतम तांदूळ मिळनात. तर दहा दुकांनीं फिरोन सडोनी सांगेल तसे बारीक तांदूळ सडीक संडी- मर सोळुले होते जेसे जसडीक अधिक येका संडीस घेतले म्हणजे सडीक संडीमर त्यास पावतील. जेसा अदमास पाहून तांदूळ सरेदी करन देणें पैका पडेल तो पोतातून घेवून देणे. यावूपरी तांदळाचे लिगाड बावाकडील येकंदर न ठेवणें. नानीजे छ २९ रमनान पाट हुनूर.

डे.कॉ. अ. सं. २०।९५५.

श्रीमंत परमहंस स्वामी याही

गंगाना न्हवीसमान मातुश्री सिवाबाजी यासी आज्ञा केली येसीजे. बहुत दिवस तुम्हाकडून कागदपत्र येवून समाचार क्लत नाहीं. येणे करतून तुम्ही निःठुरपण घरीले से दिसोन आले येसे न करणें या नंतर श्री येथील काम सांप्रत प्रारंभ केला आहे काम अगदीं जुने काढीले पैका बहुत लागणार तुमचे पुण्याने सिध्दीस श्री नेशील. श्रीचे अिमारतीचे साहित्यास श्रीचे कोठीचे बेल सुता १०० रसमानी कोठावळा यान्व।। पाठविले आहेत. कल्याण प्रांती जावून हर जिन्नस भरतून आणतील. त्यास तुम्हाकडील अमलदार जकातीचे सासीयास मुजावा देतील तरी त्यास ताकीद करतून मुजावा न देत ते करणें. येक्की चिरंजीव प्रधानपंताचे दस्तक येकंदर आहेच. परंतु तुम्हास ही सूचनार्थ लिहिले आहे. बहुत लिहिणें तरी सूच आसा हे आज्ञा.

श्री

डे. कॉ. अ. सं. २०।९५०.

श्रीमंत महाराज श्री

परमहंस बाबा स्वामीचे सेवेसी.

चरणरज सदासीव चिमणाजी कृतानेक नमस्कार विज्ञापना येथील कुल ताा आचणसुघ क्षुधी मंदवार पर्यंत स्वामीचे असीर्वादेकरतून येथारिस्थित असे विशेष स्वामींनी असीर्वाद- पत्र पाठविलें तें पावले. देवकी रजपुतीय संगमनेरकर जिचे कर्न मवाना रंगारी यान- कडे आहे ते ताकीद करतून देवावे. म्हणोन आज्ञा केली त्याजवरतून रंगारी मनकुरास ताकीद करतून पाचाचे म्हे देवकीचा पैका रंगारी याकडे ठहरला तो कमळोनी वागमारा याचे विद्यमानें वरतून देविला कल्ले पाहिजे सेवेसी श्रुत होये हे विज्ञापना.

डे. कॉ. अ. सं. २०१५७२.

श्रीमंतमहाराज श्री

परमहंस बाबा स्वामीचे सेवेसी.

वरणरन सदासीव चिमणाजी कृताने साष्टांग नमस्कार विज्ञापना येथील कुल
ता माघ शुभ पंचमी पर्यंत स्वामीचे अशीर्वादकरन येथे स्थित असे विशेष स्वामींनीं
अशीर्वादपत्र पाठविलें तें पावलों. सोना रंगारी मालसिरसास होता तो मृत्यू
पावला. त्याजकडे आमचे मुदल कर्ज रनपये १०० येव्से आठ आहेत. त्याचे स्त्रीने
संभू बाळीकर दादला केला आहे. त्यास ताकीद करन रनपये पाठवें म्हणून
आज्ञा येतास संभू बाळीकरास आणुन तहकिलत करणें. तैसी केली त्यास स्वामी-
कडील कर्जाचा कड्या संभू मन्कुरास कल्ला नाही. आम्ही चौघा सर सेठे व
बाणी यावरी मन्सुबी सोपीली त्याणीं सोनार मन्कुराची पूर्वोत्तर हक्कित मनास
आपितां सोनार मन्कुर याजकडे स्वामीचे कर्ज वाजवीच त्याणें द्यावे परंतु सोना (२)
मन्कुर यास बाळीका दोन. येक लग्नाची बाळीको व मूल तीकडेच आहे. व
हे मुहूर्ताची बाळीको आहे. दोघीने वरावें म्हणून पंचागितांनीं सांगीतले.
स्वामीचा पैका बुसवावा हे नरनर. त्याजवरन संभू बाळीकरास ताकीद करन
नीमे रन॥ ये ५४ चौपन सोमानीज्वल देवीले आणि सोमानीपासून संभू बाळीकरास
फतारीस्त लेहून देविली. विदीत जाहले पाहिजे. बाकी चौपन्न रनपये राहिले
ते लग्नाची बाळीको देविल. सेवेसी कृत होये हे विज्ञापना.

स्वामी व सरदार

डे. कॉ. डे. सं. २०।५७५ अ.

सन १७१८.

श्री

सन् १९९० कालयुक्त नाम संवसरे अखीन कुय प्रतीपदा ते दिक्ती स्त
धनको नाम श्रीमंत परमहंस श्रीभार्गवराय यासी रीणको नाम राा मेळवंतराव
पवार आत्मकार्य करणासमो तुम्हापासून कर्ज घेतले मुदल रकमे १०००१ अक
दाहा हजार घेतले पाा व्याज दरम्हा दर सदे रन. ॥ स्वा प्राा देवून हे
सत लिहिलें. सही १ मुका.

श्रीमार्तंडप्राा ← This is a post-Swami
letter.

डे. कॉ. डे. सं. २०।५८१.

श्रीमत्परम होस समाधीस्थ स्वामीचे

जेव्हा सगुणाबाजी

निंदाकर साा दंडकत विन्ती कुपर येथील कुल जाणून स्वकीये कुल लेखन
करीत जावें. या नंतर पत्र पाठविलें तें पावले. तर येथेच नीरंतर असीर-
वाद पत्र पाठवून सांभाळ करावा. कोठोचे बेल सरीदीस नैले व्होते त्याचे
हडप नमातदारांनीं घेतले आहे तें देवणें व नीक्षुण ताकीद करणें कीं लुपसर्ग न
करीत जाणें. त्यास हमेजा पनास पावूनसे बेल कीराण्याचे येतात. दोन-
ज्यार घ(रा)वे तेव्हां ताकीद करावी त्यास गुल्लो करी नमातदार आहेत.
आमची परवानगी त्याजकडे घालत नाहीं. व कात धनन दाहा नेर
पाठविला तो पावला. बहुत काये लिहिलें हे विन्ती.

श्री

डे. का. जे. सं. २०१९४९.

श्रीमंत महाराज श्री

परमहंस बाबा स्वामीचे सेवेसी.

चरणरत्न रघुनाथहरि कृतानेक विज्ञापना येथील वर्तमान स्वामीचे कृपाकलोकने करून यथास्थित असे विज्ञेय. स्वामींनीं बहुता दिक्खी कृपा करून अंगीर्वादपत्र - पाठविलें तें प्रविष्ट होऊन स्तोत्र जाहला. सहस्र रुपये पाठवणें म्हणून व वरकड निस्तेज अर्थ लिहिला येज्ञास आम्हास स्वामीचे आश्रयेलां दुसरी नेठ काय आहे. वरकड आमचा अर्थ तरी येक वस्त्रावस्त्री येथे आलो अर्थे प्राणें सर्व पोळटीने सराव जाहलो तें स्वामीस अवगतच आहे. त्यास स्वामींनीं आज्ञा केली असतां सविस्तर त्याहावा येसा (नाहीं) प्रस्तुत जरीरी व्यथा जाहली आहे ते सोमानीने आपले दुष्टीने अवस्था पाहीली आहे सेवेसी निवेदन करील त्यावरून धुत होजील. तूर्त सोमानी बराबरी रत्ना २५० अडीकसे पाठविले आहेत कृपा करून अंगीकार करावया स्वामी सन्मर्थ आहेत. सारांश चरणरत्नास येतादे जागा विकून घेणें म्हणून आज्ञा केली तरी मा न्य असे. स्वामीचे पायाविना दुसरा अर्थ नाही. स्वामींनीं आज्ञा केली त्यास आम्ही मा न्य असो. सेवेसी सोमानी विनंती करील त्यावरून सेवेसी धुत होजील हे विज्ञापना.

श्री

डे. का. जे. सं. २०१९०००.

श्रीमंत महाराज श्री

परमहंस बाबा स्वामीचे सेवेसी, चरणरत्न

महाराज तुम्हें कृतानेक साष्टांग नमस्कार. विनंती तुपरी येथील कुतल ता ४ ९ सफर पर्यंत स्वामीच्या अंगीर्वादे करून यथास्थित असे विज्ञेय. स्वामींनीं - -

असीर्वादपत्री लिहिलें कीं दादा रनये गवताचे पाठविले ते पावले. परंतु आणिक गवतापैकी रन. १ दोन पाठ म्हणून छि त्याज्वरनन दोन रनपये पाठविले असेत. ते घ्यावे. सुतर पाठ. सेवेसी कुत होये विज्ञापना.

स्वामींनीं मध कचे वक्रासेर पाठविली ती पावली. विदीत नाळे पाहिजे. सेवेसी विज्ञापना.

श्री

डे. का. वे. सं. २०।१०।५ अ

राजश्रीया विराजीत राजमा न्य राजश्री जगन्नाथपंत स्वामीचे सेवेसी, पोध्य महार तुक्देव कृतानेक साष्टांग नमस्कार विन्सी कुपरी येथील कुकल ता. ४ २२ साद्यान जाणोन स्वकीये कुकल लेखन करीत गेले पाहिजे. विशेष. स्वामींनीं मिकाजी संकपाल याज्वरोवर पत्र पाठविलें तें पावळें. लिहिले कीं ग्रावणमासचे ब्राम्हणाचे दक्षणा वर्णासनाबाबत चालीस रनपये पाठवून देणें म्हणून लिहिलें. त्याज्वरनन दिवाणचे वर्णासनाबाबत ग्रावणमासचे ब्राम्हणाची दक्षणा मिकाजी संकपाल याज्वरोवर रनपये ४० चालीस पाठविले आहेत. येथून ब्राम्हणाची दक्षणा देखून नावनीसीवार ब्राम्हणाचे क्वन पाठवून दिले पाहिजे. बहुत काय लिहिणें कृपालोम असो दीजे हे विन्सी.

श्री

डे. का. वे. सं. २०।१०।५ अ

राजश्रीया विराजित राजमा न्य राजश्री जगन्नाथ पंत स्वामी गोसावी यांसी, पोध्य महार तुक्देव कृतानेक नमस्कार विन्सी कुपरी येथील कुकल मार्गसीर्ष वक्र विदीतीया

जाणून स्वकीये कुल लेखन करीत असिले पाहिजे विशेष श्रीमंतराजकी पंतप्रधान स्वामींनीं श्रीमंतमहाराज श्री परमहंसबाबा यांस व्याजाव।। रदकर्जाचा येवज येथून देविला त्या-
पैकी मार्मसीर्ष पोर्षिमिषा हप्त्या रनपये १२००० तेरा हजारचे कब्ज श्रीचे सोमानी
घाणेकराबराबर पाठविले तें पावेलें. येन्नास सदरहू पैकी दाहा हजार रन. यांचा हवाला
सोमानीने रात्री सदासीव नाजीक रास्ते यांचा पहिलेच घातला होता. त्यास
पोतापैकी दाहा हजार रनपये दिल्ले बाकी तीन हजार रनपये सोमानीचे हवाला
बाधीच घातलें त्याचें रनपये मोकून घेऊन घेल्या मरून ल्होटे करून निरात्याच -
नाम्दारसानीयांत ठेविल्या जाहेत. ने तणी प्रयोजन लागेल ते तणीं सोमानीस
पाठवून नाम्दारसाच्यातून घेऊन गेले पाहिजे. सदरहू तीन हजारच्या घेल्या सोमा-
नीने असोनी नाजीक तलेकर नाम्दार यांचे हवाला करून नाम्दारसानीयांत ठेविल्या
जाहेत. कल्ले पाहिजे. सैना पावटीयाच्या व घेवडीयाच्या पाठविल्या त्या -
पावल्या बहुत काय लिहिणें कृपा लोम असो दीने हे विन्सी ।

डे. का. बै. सं. २०।८२२

सन १७२९ पूर्वी.

यादी श्रीस्थलीहून फन(स) पाठविले जाहेत येणेंप्रा देणें.

सठेराव् दामाडे	१	पिलानी गायेन्वाड	१
कोनी कदम	१	मोनी पवार	१
बुधानी पवार	१	देवुनी सोमवासी	१
चिमानी पंतास	२	बापुनी पंतास	१
अंतानी पंतास	१	घोंढो पंतास	१
		संनानीस	१

योा प्राा पाठविले जाहेत. बरकड राहीले ते चिमाने ठेवणें. अगर
त्याची वाट करणें. बहुत काये लिहिणें हे आज्ञा.

स्वामी व आश्रित.

डे. नॉ. अ. सं. १२/ १०१४.

सन १७४० पूर्वी.

श्री

सहमायु चिरंजीव विमलाजीपंत या प्रती राधाबाजी भो माहादुगे
असीर्वाद भुपरी. येथील कुल ता फाटून बहुत म्हादसीपर्यंत सुखरूप असो
विशेष. बहुत दिवस तुम्हाकडील कांहीं समाचार कळत नाही. यार्नेकरनम
चिंता वाटते. तरी येसे न काणें. यानंतर भीमंत स्वामी (तेमे आहेत)
किंवा नाहीं हे न कळे तरी काय समाचार वर्तमान असल ते येवारा माणसा-
बरोबर लेहून पाठवणें. वरकड येथील वर्तमान तरी घर बांधोन परसु परडे यास
कुडणी मेली आहे. तुम्हास क्ळावें म्हणोन लिता आहे. तुम्ही चतुमासाकारणें
सालें यात तरी सर्व अनुकूल आहे. चित्तास येथील तरी स्वामीची आज्ञा घेवून
येणें. आमचा अहेत आहे कां बरेच असवें. आणि श्रीम्वराचें चित्तास न ये
तरी तुम्ही काय कराळ वरकड गुराबासरास येणें अनुकूल सुखम आहे. झाडपालेची
बेगमी बहुत आहे. जर तुमच्या विचारास येथील तरी दोन माणसे देखून गुरे -
पाठविणें टेवाल तरी आम्ही दसरा पावतो येथे आहे तरी आम्हा
पावसाळा दुसरे असवें तरी दोन गुरें पामान पाठवून नेठ मासी देणें. येणें
तकमीस बी पाहिजे तरी पावटे व नों ^{ची} वरकड सुखम ने बी असल व फल
झाडाचे बी असल ते पाठवून देणें. आम्ही अत्य गीतीयेस गोटणें यास जाणार
आहो. तुम्ही अत गीतीया जाहाली म्हणजे कोवा वा। गुरें काय
काय पाठवाल ती पाा बहुत काय लिहिणें हें असीर्वाद.

पांढरे येसुच्या विया पाा.

श्री

डे. का. डे. सं. १२१४०५.

सन १७४०.

श्रीमंतराजकी चिमणाजीपंत दादा व राजकी धोंडोपंत बाबा व राजकी
बापुजी पंत बाबा साहेबाचे मेखेसी

सेवक छामोनी साल्ही सेवेसी विज्ञापना ता. ७ ७ श्रावळ पर्यंत साहेबाचे
कृपाबलोक्ने करून कारखानासह वर्तमान तेम असा विशेष श्रीमंत बाबा स्वामीचे
शरीरांत आरोग्यता नाही म्हणोन वर्तमान आशिल्ले तेनेकरून धर्माची तोंडे वाळी
आहेत. येजास तुम्ही तो काहीच लिहिले नाही. याकारितां तहकीकातीस
नारोनी जुकेर पाठविला आहे. सारांश सावदाचे जीवास अरे असीले तारीकन
दुड असीले म्हणजे त्यांत सर्व जीव आम्ही सुस भोवू नाहीं तरी आम्हास पुसतो कोण
याकारितां सर्व प्रकारें देवी गुपाये व वोऱ्ही गुपाये व कांहीं देवास आम्हण कांहीं
अनुष्ठान प्रसंग करावा देवावर मार पातल्यास देव आरोग्य करोळ. मासेरिन
काही वेळ पाहून वोऱ्ही गुपाये करवें आम्ही सेवक लोक लिहावे येसे नाहीं. सर्व-
ज तुम्ही वहीळ आहात कोपेका गुपायांस अंतर नाहाले न्हेळ आम्ही लिहावे येसे
नाहीं वरकड येथे न्हे लोक ठेविले आहेत त्याचे मदिने मरोन ज्यार रोज साहा
रोज येसे कोण कोणाचे नाहाले वाटणी बदल हांका मारीतात नाहीतर म्हस्तात
ने आम्ही तल्याचे कारखानावर जातो माहापात्रीचे पोटास सध्या पाहिजे येजास
त्यास दोन मदिने जाची वेवमी करून पाठविणें. न्हे लोकाची माद पाठविली
आहे. वरकड मोठ्ठरी यास पावण त.। प्रातः पैका बाबा लाकतो त्यास पैका
पाहिजे पाडे करीयास बीस त. संस्कार दिव्हा होता त्यास तनपये देवें लाकतात
दो चौ रोनी पाडे कड वही धरजार त्याचीही वेवमी केली पाहिजे. तीस तनपये

माडेस महिना पाहिजे. तरी बेगमी लेकर कसन पाठविळी पाहिजे. लोक निघोन मेळीमावर मम हुपाम नाहीं. त्यास त्याविशेष मळ्या लोकावर सता नाहीं नाहीं. महिना भरला म्हणजे निघोन बाजार येसे आहे आपला विश्वास पाठवून वाटणी करवें श्रीचे येे वर्तमान साकत्य लेहून पाठविले पाहिजे हे विनंति.

हे।।प पो.प्य नारोराम करव्दये नेहून सा.ठांय नमस्कार विनंति ठि।।

परिसोन अमत्य कृपा करीत मेळे पाहिजे. श्रीचे आरोम्याचे वर्तमान साकत्य लिहोन पाठविले पाहिजे. तेनेकरनन स्तोत्र होळील प्राप्तुत जीय कुडोन मेळा आहे. बहुत काय लिहायें कृपा करीत असोले पाहिजे. चित्नीवाचा हांमाल करविजे हे विनंति.

हे पाा राजकी अलक्षतरावास नमस्कार व रामराम विनंति. ली।।
परिसोन लोम करीत मेळे पाहिजे हे विनंति.

हे विनंति.

मी

हे. का. अ. सं. १२/४१२९ पुरवणी

सन १७४० पूर्वी.

पुरवणी राा चिमणाजी पंत ध्यामीस

येसजी लिहिलें कीं आंगरीवाळील मोडीनचा
हिसेव तू केसा निवडोला तो पाठवें
तरी आम्हास मोडीन काये ठावुकी परंतु
जीध्वामी येथे होते तेव्हा राघोसंभाजी
यास बोलीले की तेव मोडीन पैकी आराम

म जीचा तांड्या कुमा पीतली
फुटला तो सुवर्ण दुर्गास पाठविला
तो अजाप आला नाही. तेथून
कायद जातील तरी आजविला
पाहिजे.

એવે પોષ્યને ત્યાગરુન આમ્હો સુવર્ન
દુર્ગાસ લિહિલે ફોર્સે. કી બારામ
તેલ નંદાદીપાસે પાઠવે ત્યાસ ત્યા
કઢીલ માવ(મ)નાસે તેલ વચન કઢે

પુઢે નંદાદીપાસ તેલ પામ સાઠવી
નાહાલી પાહિને. વિવત ધ્યાયે
તરી સરસેલાં કઢીલ કાફો મેત નાહીં
વિદીત નાહાલે પાહિને.

૧૧૧. એવે પોષકે એ.

એવે પ્રાત્ર એવીલ વર્તમાન આદે વિદીત નાહાલે પાહિને.

હોતી સીર્ષરુપ ઘોઠોપંતાસો સા નમસ્કાર વિનંતિ કુપરી તુમને સાસપત
મુગ પેકો મુગ હાત્ર બાંમા માંડવેકર બામાલી ૦૦૪ એક પામલી પાઠવિલે એ
તો પેસલે પાહિને કદુલ કામ લિહિવેં અસીર્વાદપત્ર પાઠવૂન સાંખાલકીને હે વિનંતિ.

કી

હે. કો. કે. સં. ૧૦૧૧૧૦.

સન ૧૭૨૪.

શ્રીમંત્ર સ્વામીજી સેવેલી જનરન સંડોની માલવી વિજાપના એસીને સાહેબા-
પાસૂન આત્મકાર્યાનિમિત્ય સોયાનીજે લગનાસ પેતલે રુપયે ૨૧ પંખીસ સવાલી ધ્યાને
કરાર કરનન પેતલે એસેત. મુદત માહે ૧૧ બારા મુદતીસ ધ્યાન વ મુદલ બાપૂન દેશું.
ક ૧ માહે નિઝાદ મુગ બાંચો સમાસીન મિયા અલ્પ હે સત્ત ઠિ।। સહી માસ

અંબાની મુજ

ક-હાઠકા ૧

રુપયે

૧૨

ક ૨

રકમ

પેકી ૧૨ ફોરોન દિલ્હે સન સમાન.

બાકી ૧

ક ૪ ગીલકાદ

૧૭

મા સમાન સંડોની

ક ૨૨ ગીલકાદ સન સમાન.

બાકી ૭ ઠેકાએ મુદલ ૧ સમે.

श्रीमार्गविराम

डे. का. डे. सं. २०१८४३.

सन १७१८.

श्रीमंत परमहंस स्वामी यांही

चिरंजीव चिमणाजीस आज्ञा केली येतीने तुमचे हात धरे जाळें नाहीं. याज(करितां) जांम्ही काये करावें. तर तुम्ही जापली तूप रोटीस अंतर न करणें नाहींतर जापले हाळ कराळ. जोक्य तुपाये करून वरें होणें नाहीं. अंताजीस सांगावे कीं घडी-मध्ये घोर कां टाकीतां । तुम्हास धी साकूळ आहे. जांम्हास जीने टाकीले आहे. वीरमाडेयाची जाडे तुम्हास पुसेन म्हणून अंताजीस सांगणें. जपा (१) चंसेन व सिंदोनी हें कोणें बुध्दीने येतात तर त्याचा सला नापुन कोळ घेणें. हे तुम्ही जर जापमांस वरे करून घेता (२) नाहीं तर जांम्ही हे च्यळ सोडून रामे-स्वरास जातूं. कोणी नमस्नाथाची आज्ञा मोडोली तर त्याच्या आमचा कोप होविल. ऐसें पुढें समजणें. यावर मानी अगर दासे अय

वास्त आमच्या पायाज्याप ... बहुत काय लिहिणें.

श्रीमार्गविराम

डे. का. डे. सं. २०१८४५.

श्रीमंत परमहंस स्वामी यांही,

चिरंजीव चिमणाजीस आज्ञा केली येतीने. सरकारजी सासर पाठविली आहे. ठेवाक्याकडल सांठवणें पाहिजेत. तर सरकारचा पैका घेवून राजस मोठे मोठे घेवून सासर जरी निगा करून ठेवणें. व जिन्स पाठविला आहे तो ठेवणें. तूप पागर । वरपी रिकामी । पात्रीयोस मसाली जोडे । सासर वोड्डे । या वजन सासर ६१११ येनेप्रस जिन्स आला आहे. घेणें. सरकारचा जिन्स सासर

बरी निवा करन ठेवें बहुत काये लिहिणें हे आता. जागरी साही (२) टी
आहे ते बापुनी पंतांची ते त्यास देणें. तापाची सडी सरकारची आहे ते देणें
हे आता.

श्री

डे. कॉ. डे. सं. २०१४४७.

सहनायु चिरंजीव चिमनाजी बाबा व जगन्नाथ बासी आता केली येसीने.
आम्ही घावडसीहून स्वार जाडोला ते ७ ९ जिह्मेनी श्रीस्थली पावला व सरसेलाकडील
ल्लोटे ये ली तुम्हाजवळ गेले आहेत ते वाचून त्याचा मम्मूद काय असेल तो तपसील
वार लिहून पाठवणें. मेक पडोचा दिरां न करणे. व संभ्याने गावचे कुण्डी या
पासून पैसेच वसूल करावे. व संभ्याने सर्वाचे नांवाचे काफद आणावे हे दोघे चाकर
पाणी गुलाम.....लागता.

तुम्हाकडे अंजानी धारया पाठविला आहे. ने काम पडेल ते घेणें. रात्रीची
बोकी पाहारा करील. बरा जाडोला मनुष्य (१) त्यासी तेनात दरमाहे रनपये
ज्यार प्रात करार केले आहेत. त्यास नकद मागेल तरी नकद देणें. फला मागेल तरी
फला देणें. त्याचे हर प्रकारें चालवणें पात्रीपाला ताक्याची घरातून देत जाणें व
आमची पळगडी होती तेथे त्यासी जान येक करन पेडून तेथे राहील व आम्ही आंमे
बीने बोली रनू घातल्या आहेत त्या प्रात वाडी पावेतो घालणें व फुलझाडे
मदन्याच व नाडी येसी दोन प्रकारची झाडे पात आहेत ती वा बी नजीक लावणें
व कानूज्या शिवाही पाठविली आहे. ते अनेवाडीचे
आपात पेरवणें.

श्रीमार्गव

डे. कॉ. अ. सं. २०१८५०.

श्रीमंत परमहंस स्वामी मांही

सहभायु चिरंजीव ^{प्रियवाजीस} बाबा केही येतीने. येथे नारोबाचे व गोविंदाचे

छगने नाइली सर्व वेच बहुत. मानकरितां सर्वास पैका पाहिजे. तरी
 पाठवनें. तुम्ही बोलीलेस कीं आम्हास येक बेल गोदातीरीं नेहून ठाकवें
 म्हणोन आम्ही जिक्या यत्न केला अस्तां मागशी तुम्हीं कोक्याचा हेत घरीतां
 येथे पिताच बाधा बहुत आहे. आणि बुरावर कटार आहेच. आणि मागती
 आम्ही जिक्या यत्न करून वरती ठेवीलें तेही फुकट जावील. काढोनी
 आंगरे याजक आम्ही कांहीं सर्वास मागीतलें तर जावे कीं न जावें येथे समजें
 कोठ्या फुलव्यानी सांगेल ते जावीकलें. पार्वत्या ज्वारीही नाइत्या दरवाजेही
 नाइले. अर्जत्या कडोळ कळमाचा तसना नाइला म्हणून तुम्ही दिलगीर न
 होणें. मार्गव समर्थ आहेत. येथुन मार्गसे पाठविली आहेत. याजक तंथाकु
 सर्वज अस्त्यासारीला मन दोन मन अनुकूल पडेल तितका पाठवनें लावाव्यास
 दाहा लुस बुतम अस्तील तसे पाठवनें बहुत काय लिहिणें हे आज्ञा.

हे. कौ. जे. सं. २०१८५८ (अ).

सहपात्रु धिर्जीव विवर्माण आवा केही येसेने तुम्हास येने प्रमाणे आवा
केही आहे.

येथे मानसे कोण हातासाळे नाहीं
म्हणून छोटा येक पात आहे. तो
संमानी आंगरे यासी रवाना करून
आंगरे आणून घाबडसीस रवाना करून
नंतर केहीयास आवा नाहीं.

छोटा तीन पात आहेत. ते येक
रात्रपुरीस देणे व येक अन्नवेळीस व
येक मोकलछोटास रवाना करून
तेथील काम ते उत्तर येजील ती
रवाना करून पात जाणीजे.

व सुरपदं

मिळाळीयास विस्त घेऊन पात.
रत। दाहा देणे निव्वस विस्त
घेऊन पाठवणे.

परबराभो करकून तीन आहेत.

त्यास पुंडासी सुखी ता

। हिरवे दादास.

। तांबडे घाबूस.

। पांढरे बापूस.

येथे पात देणे जाणीजे. रवाना

उ २० रात सर.

राघोनी वाजंती यास रतीआ पात

फळा दिव्हा पाहिजे. नागलीचे दाणे

मात । पाच मन दीजे जाणीजे.

आधिक निव्वस देणे. नागली व मात

। पाच मन दीजे. येथे पात उत्तर

पात अन्मान न करणे जाणीजे हे आवा.

जी

डे. का. जे. सं. २०१५०६.

रामाजी मनेत्र मुा सांबेटकी यासी आवा केही मेसीने. अक्षम दुतीया पावेतो ज्यार माही वाटणी दिली अस्तां सर्वास माफतोस हे काम । सुस्तान माजी सांफतो ने कोनास मेक महिमा पोडकळा कोनास दोन महिने पावले तपये काम नाळे । न कस्त याक्करितां देखत कायद सन सीत व गुदस्ताचे तन्माल घेवून हिसेबास येने तुझा घंदा फार वाचक दिसतो. हाही सुस्तानमाजी याक्कल त. १०० दोन्हे ज्यार माही सेरीज वा दिली जाहे. तपये जमान्त ठेवून सर्व करणे. तो सुस्तानमाजीचे विद्यमानें करणे. जागी ताा ताथवडाचे बेपमी केही ते तपये कोनास काम दिले ते सुस्तानमाजीचे मोझ्याने माफसाचे माणूस तनू मोझा कानन त्याचे यादी बोवाचे साहीने मोफम लिहोन घेवून येने. हिसेब वालीयावरी पुढे मोझ्यास येवून कारकून पाठवून मेक तपयास तप्याकत पडली म्हणजे तपयास अकरा त. ११ पडलील पुढे समने जाणीजे. ठेनारी मेवे खाडकी बोलीला. सू चौदा संधी पुना हिसेब लिहून पाठविलास जाणि माप सुस्तानमाजी याक्कल पुस्तो. जाठ संधी पावले येसे कसे लिहिजेस । तो ठेनारी घेवून जाा मोझ्यास येने जाणीजे ७ १५ शेवळ. हे जाण.

डे. कॉ. जे. सं. २०१५०७.

श्रीमंत परमहंस स्वामी यांही

रामाजी गंगेज मुा तले ताथवडा मासी जाजा केली येसीने. ताथवडाची डिमार्तीस पाकर कांडो हिसेल प्राा रुपये वाटणी दिली अस्तां लोकास पावली नाहीं रुपये कोठे (३) छे ते मनास जाणवें असे सांगेडकीचे तड्यावरील हिसेल व ताथवडाचे हिसेल अनीतामास्त जेवन कीर्ती घेवून येवें. जेसे पत्र सुस्तानमाजी मान्जारा गेलें अस्तां बधाप स नाहीं. जेसा क नादान हाती देखत कागद बडाजीचे हिसेल जेवन कीर्ती रत्नालें घेवून येवें. गडी केलोमास फनीत पावलील. जाणीजे ७ २४ जेवळ हे जाजा.

श्री

डे. कॉ. जे. सं. २०१५०८.

श्रीमंत परमहंस स्वामी यांही

रामाजी गंगेज करकून व सुस्तानमाजी हवालदार डिमार्ती विहीर ताथवडा मासी जाजा केली येसीने. पूर्वी तुम्हास लिहिले होले की जे विहीरीवर चौकी न जेसविणें घर्मा करणें. पाणी प्रव्य सडून करोतो पाणीयाचे (मनाजी) न करणें कित्यास येजील ते नेजील जेसे लिहिलें अस्तां मापती तुम्ही ल(बा)डी करदन रत्वाली माणस ठेवून जाम्हा बाजीका वातात ज्योस सीखीगाडी देता घावरी फेडाडीता जेसी ज्योसदा करीतां या गोष्टींचा लोक लोक आमचा सातारापावेतो केलात (त्यास) तुम्हास काय म्हणावे (फाटले) आहे. ह्म लोक आपतील बा^{दा}म मंडळी बाजीका मास पाणी देवें. सिवा गाली दिलीयास तुमच मुळहिना होजार नाही. विहिरी-मध्ये नल आहे तो दोन पत्र फेडावून पाणी खलट लागोन लोक मुळ पावत ते करणें जेविसी गडी न करणें (फाटले).

કે. કૉ. કે. સં. ૨૦૧૧૦૧.

શિરંજીવ છોટાપંત ન જગન્નાથ ચાંસી બાણ કેલી ચેલીને તુમ્હી પત્ર
પાઠવિલે તે પાવોન લિહિલે કૃત વિદીત નાહલે. બ્રામ્હનાવિસી લિહિલે ચેશાસ
તથાન કરિતાં ને બ્રામ્હન મિલ્લીલ તે અત્રિતીયેસ લાવેં તેલંગ બ્રામ્હન જાવન
ધેજૂન બાલે તર ત્યાસ મના ન કરેં. તેલંગ્યાસ જામંગન ન પાઠવેં. જ્યાર
દિવસ અનુઠાનાસ લાવ્લી તરી લાવ્ન કુતમ સંપાદેં. પરંતુ અત્રિતીયેસ
પ્રારંભ કરેં. સામગ્રી ને મિન્નસ લાવેલ તો સરીદી કરેં. વરકહ દક્ષણેથી
તુમ્હાસ નીરવન કેલીન બાહે. બ્રામ્હન અંબાતુક ચેલીલ ત્યાસ દક્ષણા ચાકર
પેસે પ્રાપ્ત દેં. અનુઠાન સમાપ્ત હોલીલ ત્યા દિવસી માઝસીરસ પિંપરી
દો સાંવાસ લેવન. બાલ. બાઝીકા બાઝાલ વૃધ્દાસ જેવન ધાલેં. દોહી
નામધે કુલર્ની સાહયેસ નેં. જાનીને તેલંગે બેલોસે બાલે તરી ત્યાં જા સામાવિત્ર
કરનન ઝઘા ઝઘી ચેકાદખટી સાંચોન દક્ષણા પાવજા પ્રાપ્ત દેં. જાનીને. છ ૨૭
મેહરમ હે બાણ.

શિરંજીવ બાલાસ ચિમ્માની કૃત્ર અતીર્વાદ હુપરી તુમ્હી ચેત્યે સમગ્રી
બાપુજીપંત માના ચાંસી મેટ ધેજૂન ચેં. વિજેય કાચ લિ. હે અતીર્વાદ.

શ્રી.

કે. કૉ. કે. સં. ૨૦૧૧૧૫.

શ્રીમંત પરમ(હંસ) સ્વામી ચાંદી

શિરંજીવ જો બજાઝ ચાંસી બાણ કેલી ચેલીને. બેરકાબરાબર
પત્ર પાઠવિલે તે પાવોન લિહિલે વર્તમાન વિદીત નાહલે. પ્રતિનિધીસ પત્ર

पाठकने म्हणून लिहिले तरी त्याचे स्वारीने गाव लुटला घरे मोडून कुमबीयाची
 बापून अलग घातल्यास रयेत पलाली म्हणून तूच पत्री लिहिले बापाचे गहुने मोडून
 बापात घोडी चारीतात. ऐसे स्थलाचे कुपतन जाले आणि कामद काय म्हणून
 लिहावे । तू रायास सांगोन कामेत घोडी घालावयाचे पत्ता क्ती करविलीस
 नाहीत । जातील. माते लावीतां कामास न येत तर रयेतीस रसवाली
 देवून वाडीचे सेते लावावो होती. जातां कामद लिहिल्यास काय होणे आहे
 वरकड अंताजी कृप करके म्हणतात आपणास येके ठिकाणी नेवून पोहचवा तरी
 त्यास पत्र लिहिले आहे. ज्यार माणसे पांच माणसे कुमबी रनपया प्रमाणे देवूं
 करनन तय्यावेने माणसे अलिस्डे बापून हुबारीसीस पावीस ,करणे अंताजी कृप
 यास सांगे माणसे विल्हेस लावून तुम्ही भावन मासास आपले हुबावर ठेकर
 जाणे. पुढे दसरास माणसे बाघोलीस घेवून जाणे. जाम्हास हुडा लावावयास
 त्याचे अनुवर्जन करावयास अम काय लावला आहे आणि तूं घरी राहतील हुडा
 बुडाला तर मग मळाय बोल नाही ऐसे स्पष्ट सांगे तुम्ही जोर बाढा
 किंता काय आहे । बोरकले पडलीयावर कामद रनमाल हुबारीस पावते करणे
 यावचे बाकी साकी मायेच कसूठ घेतला म्हणून लिहो ते न बेकिले साकड ओ
 म्हणोन लोवार

बारासार करितां तर कामास येती.

न येती. हाली कोठीचे घा न्य घ्रीचे गेले काय आहे काय हे तपसीलवार लिहोन
 पाठवणे. चिक्कानीचे वरकडांचे काय गेले । ते लिहिने कोकनेसा हुडडी पावेतो
 मात होते. ऐसे केअव सांगतो. हाली कर्मा बारीक अस्तील ते आंवरसकर
 रयेतास कर्म पाहिजे तर देणे. बुरले प्रात नमा व जाला आहे तो विस्त घेतील.
 तरी देणे. सविस्तर वर्तमान लिहिने तुझ्या लिहिल्यावरनन रायास व आनंदराऊ
 सोमेव्ही सरळकर मास पत्रे पाठविली आहेत. प्रविष्ट करनन सुतर काम देतील

तर देणें आम्ही प्रीतिपदेस कृपातीरी समाधीस बैसलो. केसावा प्रतिपदा
नालीयावर येव्हील. नाणीने. तात ह ४ सप्तर हे आशा. गुरे भाव
सरतां काठणें. रसाळ गडासाली नेवणें पुढे लखर ————— होव्हील.
नाणीने. नारन पावेलराने बापळे मावजस आनायास पाठविले आहे. मामास
सांगोन रवाना करणें.

वी

डे. का. जे. सं. २०१९२९.

श्रीमंत परमहंसस्वामी याही पिरांजीस लसोनी साल्ही हवालदार
मासी आशा केली येसीने कारसायास सर्वाची जेगमी पाहिजे याककरितां
जेगमी येकदाच करन दिली आहे. सोनगडची हुंडी लळे मावाम जेतोवा
नालीक याची आली आहे. ते हुंडी पैकी रनपये २००० व तुम्ही सीलीक
मावांत भोविंदपंताकडेस ठेविली ते रन॥ १००० व धावनी हरपले —————
पैकी रनपये ६४० सांगे जालिस ये॥ रनपये १६४० तीन हजार सासे जालिस
याची जेगमी करन दिली असे. तुम्ही सीमणीयापर्यंत सर्वाचा जेमाट न
लिहिणें सर्व तंगदस्तोने करणें तुम्ही मासलेत तुम्हावर कपाल फेराइन घेवीन.
फतारसे कटोकरन करा हे आशा. येकांदर नवा जाकर ————— ठेवाव-
यासी दरकार नाही व तेनात न॥ हुकमी फतवावयासी ————— प्रयोजन
नाहीं. दसरा नाइला म्हणजे दादास पाठवितो नाणीने.

श्री

डे. का. वे. सं. २०१५६०.

श्रीमंत परमहंस स्वामी याही चिरंजीव चिमणाजीस आशा केली
येसीने. तुम्ही वाटेबामधली चौकी पाहता ठोककरवी करविलां सुपरी
न करणें चोक्स करवीत जाणें व ठोकांचे काम घेत जाणें. व लग्नाची
जोड सुतार याचे मोठाकितो देवानसकर कुंमार व ठांजेकर कुंमार यांचा न
करीत म्हणून लिहिळे तरी हिक्कून याचे पारपत्य रत्नाकितोहून जावूराव
याकडून करवितो. त्यास लग्नाची जोड सुतार यास सांगणें व देवनी सोम-
वंशी याचे कायद लोटा पाठविला तो नीवाजी कृष्ण याकड देणें तो
पाकले करील. बहुत कामे लिहिणें हे आशा. कदाचित म्हाजी कडील
सरमसिंग घोडी व वरकड कांही जातील तरी साले जाणून देणें. आपणा
जवळ ठेवने व कुण्याची पत्तार याचे रत्नपये जाले की नाही ते लिहिणे हे आशा.
पाने विडे याची कासीदा बराबर सु।। १०० पाकले पाठविली असेल. देणें
सदरहु पाने सु।। दोन्ही येकून १०० साले पाठविली असेल. हे आशा. जानीने
वरे साकवतेने कर्तणें हे आशा.

श्री

डे. का. वे. सं. २०१६६२.

चित्रकास आशा केली येसीने.	तुम्ही पत्र लि।। ते पत्राने लि।।
वर्तमान विदीत जाले. याचे सुतार	
पंचवीस मास बुन्याचे कामावर वरकड	मूळ सासका दोन काजीली जाहत्या
काम वाढू आनाक्यास ठेवणें (५ ये।।	त्या मुळाही बदल कोठी घेवून जाणें.
मास करार जाडीस ठेवणें.	गूळ व काकवी दोन पत्र ठेविली आहे.

कुस सरकारचा अयकन असली तर गावचे
केडे नेहून मात गुरवाचे मुजीस ठावने.
डोरले माहुमेचे वर्तमान छि।। ते कळले
विज्ञाळमड, महिपतगडचा कुपदव अनी-
वर सरसेठाचे स्वाधीन करावे म्हणून
छि।। तर मराठे आपले आजीबा
नाडा सोडणार त्यांचा विस्वास नाही,
सरसेठास लिहिले. त्यांनी कळूत केले
तर बरे. नाहीतर मातंगाचा (माहु-
तुंगमाचा) कळूत जाहून घेणे. गावची
आज्ञा टाकणे. वेस होतील तर होऊ
देणे. जितका कुपकार कर दोनी गाव
वेस करणे.

सोने ६६६ । देवासाठी

६६६ । प्रसीमा

बाबदे मटास दक्षिणा रु।। १ तीन.
नवा कर्ना येथून ... पूर्णगडास
पाठविला आहे. तो पोठण्यास देवा-
नवड बाबने, गुमा कर्ना आहे तो
बिकून पितळ कानन वरता पाठवणे.

कायद हिसेम जिमारत श्री देव.

म्हणून छि।। तर ते तुम्ही सावे.

कोठीस न ठेवणे.

पापही, पडारा, पिळेंदी कापाठी

जिस्ताद असेल ते जाहून पाठवणे.

आप्या मात्र ठेवणे. पुढे येतील काम

जाहीमावर मेका महिच्यांत लक्ष्मोनी

पाठवून पोवत्या पापही, धर्मशाळा करन.

कुलाच्याचे सामान जाळे तर कुपमट

देसाजी माणसे घेऊन जातील, आजीमार

तुम्हा टाकीला आहे.

पन्नास आम्हण लावून बाबदे मट नेहून

बर्बा करणे. बिरार १० आम्हणास दत्तना

रुपये पन्नास आम्हण मोजन होतील.

त्यास दर सप्तमी प्रात देणे.

सामान बुरेल ते जतन कोठीस ठेवणे.

क्रिडाचे लोकास नेहून पाठवणे.

टीप: (पिळेंदी - पिकाव.

सप्तमी - ठेक नावे.

पोवळ - देवळाची तळवंदी

पापही - सालची फारसवंदी

बाबदेमट जाठस्ये त्यावेळा केकातील ठेक प्रसिध्द गुपाध्या)

स्वामीचे चरित्र व स्वभावचित्रण.

डे. को. जे. सं. १२/१०६६.

((स्वामी - रानी))

(जाफरा) राबाद परणेशांत गणप(ती) चे रानूरी काम लावले आहे ते देखल होते आहे. पांक्के भाक्के कारखाना आहे. त्यास वाठणीस पैका काये होता हे तुम्हास विदीतच आहे. तरी तन॥ पाठविल्यास येव्हा सध्या वाठणी पाहाव्यासी होशील नाही, कलतीस विहीर पाडीली. पाणी लागले. जेमे जागा जागा कारखाना लागले आहेत. तुम्हास भीषा प्रसाद पन्नास पोली कार सेर पाठविली आहे. पैका जाला म्हणजे आणखी प्रसाद पांढरी मद्य पाठवून देऊं.

अन्तः!

(स्वामी - रानी)

डे. को. जे. सं. २०१६९०.

बाबा अवध्यामये घो-ह का कीती कुला बा घरी वसव्यास येतील. बाप्ही ध्यानीं मनीं पाडोन गोविंदजी मास ओरबाद दिव्हा तीर्थ दिव्हे त्याच्या नांवे भीषासी वाडीस पन्नास रुद्र नेवाव्यासी घातले. पांवी पांढवांचे अवापी नांव घालते. बाबा धन्य तुझे पुन्य सकर्ती जाइलास गुंणारपुरचे राने होऊन गेले. व जावलीचे चंदरराजू मोरे होऊन गेले. तमशाम हरमन, अगलतेन, पुर्तकाल, बाबा तर हा बेरु तुझा नास पडोला येसा जाणता सकर्ती पोटास आलास. तुम्ही वस्त्रे पाठविली परंतु मातुशीने काही मलाव्यासी पाा नाहीं. मन लेखावर दया असो देणें. तुमचेच मले करीतो जेसा बाप्ही, वाडीयातून पाा असे तीचेही बरे जाइलें नी रानी अरीरा आम पन्नास हातास आली (पन्नासले).

श्री

डे. का. अ. सं. २०१५४६.

श्रीमंत माहाराज राजर्षी परमहंस बाबा स्वामीचे सेवेसी विद्याधी
 सोमाय्यक्ती राधाबाजी मोसली कृतानेक साष्टांग दंडवत विनंती स्वामीचे
 कृपा अवलोकन करून तात पूज वर चतुर्थी पर्यंत समाप्त कुत्रेज असो यानंतर
 स्वामीनी असोर्वादपत्र बहुत दिवसा पाठविले ते पावोन परम समाधान जाइले.
 ते देवनाथें. येसेच नीरंतर पत्रीं सांभाल करीत असोले पाहिजे. यानंतर
 बालाजी अन्त व बाल गौली याजव।। पक्लीयाची माळ १ येक पाठविली ये।।।
 पोक्ली सुभा ११९ त्याची कीमती २।। १५० दिवसे सावकाराने करून
 करून आम्हास दिली ते माल उपयोग प्रमाद माल घेणें म्हणोन आता. आघे-
 वरून पोक्लीयाची माल महान सवंग म्हणावे तरी स्वामीचे हतीचे माल त्याची
 कीमती करीता नये दिवसे रनपये कळुल केलें त्यास हे सुमयतानीही मागीतले.
 त्यावरून माल ठेवून घेऊनी. तूर्त लक्षाची वेढी होती त्याजकरितां सेवेसी
 द।।। बालाजी अन्त व बालगौली याजव।। रन।। १०० सेंपर पाठवीले आहेत.
 पन्नास रन।। ही येका महीनीयाने पाठवितो. त्यास हे सुमयता माल माघारी
 घेवून येत होते. मग आम्ही स्वामीस पत्र दिवडे आहे. गुल । पाव मग
 व बाकीचे रन।। पन्नास येसे येका महीनीयाने पाठवितो. दोघे घाणवे पाठ-
 वाक्यास आता करून पाठविले पाहिजे. सेवेसी बहुत लिहावे तरी आपण
 सूर्य आहेत. नवत रन।। नव्हते याकरितां दो..... सनग १ म।। वरून रनपया-
 मार १ ये।।। रन।। १ तोला रन।। १ रन।। येक सेवेसी... पाठ आहेत.
 पाक्लीयाचे हुतर पाठवावे हे विनंती.

श्री

डे. का. डे. सं. २०१५४२.

श्रीमत्परमहंस परीवानकाचार्य विरचित भृगुनंदन स्वतन्त्र बाबा
स्वामीचे सेवेसी,

विंसी सेवक संपाजी सिद्धे नामनाद किले रसाढगढ कृतानेक विद्यापना.
ता ७ १४ रम्यान पावेतो स्वामीचे कृपे दृढी करन किलाचे व सेवकाचे वर्तमान
येथस्थित असे. यानंतर स्वामीने आज्ञापत्र पाठविले ते पावले. तेथे आज्ञा : —

पंधरा भाव तळवंडी बादर येथील व्हे
सामान घेऊन पाठविले होते. त्यासी
कोणी घालमेल करन मिदी सात -
यासी सांगीतले. त्याचा कागद
बाला तो पाठविला.

त्यानवरान सकल अर्थ केलो आला.
अज्ञास न्यानीं लयाडी केली असेल
त्याचा त्रोधार्त आहे. विचारें करन
पारपत्य करीतो. विदीत होणें.

प्रत्येकाल समीप आला. तरी
वासे लाकर पाठवून देणें म्हणोन आज्ञा
केली तर हुजूर कुलाबाचे हुक्मासेरीन
वासे पाडीतां कार्यास येत नाही.
आम्ही पुनरुद वासे पाविली ठिठिले
होतें परंतु हुजरान आज्ञा आली नाही.
मानकृतितां वासे कर पाठे

रेसिम सिलेस आहे ते पाठवून देणें
म्हणोन आज्ञा आली त्यान करन
रेसीम सिलेस येथे होते तेव्हे पाठ-
विले आहे. पावलीयाचे उत्तर
पाठविने.

घोषड्या पाठवून देणें म्हणोन आज्ञा
केली तर वस्तवानी श्रीस्थलीहून आली
तेव्हा घोषड्या आह्मा नाहीत. आ-
णि आम्ही कोठून पाठवावा ने वस्त
येथे आली नाही तेव लेहून पाठवितात
तरी आम्ही कामे करावे ।

येथे वस्तवानी श्रीस्थलीहून आली
व पेसनी कापड टेथील आहे अज्ञास
मेक कारकून स्वामींनीं येथे पाठवला
तो सारी वस्तवानी पाडील आणि
ने अज्ञा वस्त पाडीने ते पाठवून तेथेही

कार्यास न ये हुकुमासेरीज लोक पाठ-

किले तर शब्द लायेन अितरान

होतील हे स्वामीस विदीतच आहे

आणि वारंवार स्वामीने वासे यान-

किंती न त्याहावे. विदीत होजील.

गंगाढ पाठवें म्हणोन आज्ञा केली

त्यानखरान गंगाढ जुने याचे होते ते

पाठविले आहे. विदीत होणे.

सांबरी नोडा : येक मुक्तेद करन

पाठवें म्हणोन आज्ञा केली त्यानखरान

सांबरी नोडा : सांबरीच समनी सोडून

पाठविला आहे. विदीत होणे.

येणेप्रमाणे सेवेसी श्रुत होय हे विज्ञापना.

श्री

डे. का. जे. सं. 92 / 1041.

सन 1924-25.

..... श्री पानें ज्यानें पुणें मरतात तीं सात जे ते केस बाळानीपंतनाना
व माहादजी बरलाड सुमेदार सरकारकून चिडुजी होते ते केस देवें प्रगट करन
आपलें नांव ठेवीले. संकराचार्ये आम्ही कसे कावे त्यास लोक मजतात. ते
फेलोमावर सिश्य करतात तेनां मी कावें तुम्ही आपले वडीलाचे नांव रक्षणे करे
पाठविली ते आम्ही फेजार नव्हतो परंतु काय करूं : चिरंजीव दादोबा आले
..... साकरितां करे ठेवून घेतली. तुमचे तीर्थरुपी देवास पाठा देन

वे पेटीमा दोन व पाळती देवुं केली आहे. त्याचे वचन सरे करणे असले तरी पाठवणे. दोनवे वासे पत्र दर्शनीं मुलेस्वरास रवाना करणे. नाहीतर देत नाहीं येसे लिहिणे. लष्की आज्ञा पत्र लावुं नका. तुम्हास देवी आज्ञा त्या व-या नाहत्या हेच पाहो पांथुरेणें असत. तुम्ही बरे नातेस हेच लक्ष करणे पावली. ब्रम्हा येता तरी वरें मी न घेतो. दादोबा जाले यान-करितां वरें घेतली. मागे समाधीत खानीरायाची वरें परतवीली तुम्हास विदीतच आहे. मी मानाचा मुक्का आहे. मज्जुडे तरी ज्योन माझा मान रक्षित नाणें. सर्व प्रकारे तुम्हावर दया आहे. तुझे तीघे माझु तुज घरांत नेहून (फाटले).

श्रीमार्गधराम.

डे. का. जे. सं. १२/४/११ अ.

या प्रमाणें करित जावें.

प्रातःकाली कुठोन नामस्मरण करतन
कुपरांत घोटी गुरे मांचा परामर्श
करतन शोच्यास जावून शोचविले मुक्त-
प्रक्षालन करतन कामकान लोकास
सांगून चार घटका शेताचा परामर्श
करतन स्नानसंध्या देवतार्चन मोजन
करतन मागती काम पाहून चार
घटका हिसेख लिहिणें पाहावे. १.
कुसळीणीची घरे मिंती घालून नोड
घालून वासे शेताचे अमर जानालीचे

परसातील घर बेडोल नाहाले ते
कुलगडून आत बाहेर नोडणी करतन
आडे अंच देखून सूर्यानीचे घराकडील
मिंत यन दोन यन येझील त्याप्रमाणें
दगडी घालून माहुटी नोडून आडे
अंच देखून नोले पडणीचे नोथे दगड
सापरात जाहेत ते आहुने फेकाडून....
मोठी करवून कुलानीकडून तामकुन
गाठ्या वरतन आपुन नोले करावे. १.
महाराकडील जीठा. हनारी रन।।

तामाळ बापुन कोठे पाळावी. अंत्यास
तीन सप्त देवून कुमबिनीस दोन दोन
सप्त देवून बाकी राहिल ते सुली येक
दोन सप्त राहिल ते सोस्मा बांधाव-
क्यासी ठेवावे. १.

वीरमाळचे मल्यालील दोन वाठे आपले
केक रयतवाठा या प्रमाणें करणे. १.

पेस्तार - - - - -

नादून घ्यावी. रसवाली पहात आसावे.

रासनीस माणसें ठेवावीं. वीरमाळे
घावळसी पाहणी करावी जमाबंदी
ठीक करावी. १.

धान्याचा संग्रह तोडूं नये. जगोटीस
तोठा येडील व नादपद मासी तोठा
याकरितां धान्य जतन करावे. १.

तांदुळ इमापी कोठोस जंगर रत।।
व परांत जंगर रत।। बावे. १.

तूप परांत व कोठीस जंगर रत।।

१।। प्रमाणें करार करव्या लापतील
त्या करवाव्या १० रत. जीठाचे डेवनी
सूर्यानीस देणें. १.

लोक कामा मापिदक ठेवून मेरकामी
दूर करावे. १.

तुळानीचे हातासाठी चार माणसें
जोत बावी बुतोरुळे मिंतीवर दोन
पर बाव्याचे ते दोन दिवसांचे काम
आहे. करावे. १.

तुळानीचे हातासाठी चार पडी
देवून काम आणलेवर कालकाजीमाणे
बेदारांनीं तोडी केव्या त्याप्रमाणें
आठ दहा दिवस इमार तोडी करवून
तल्यावरील पावलीचा तूर्त पायरी-
यापावेतो करनन आठवे पावेतो बाय-
रीस लावून पाणी काढून तें जगोटीस
फुलझाडें लावावीं. १.

मल्यालील फुलझाडें लावून केक माणूस
ठेवून झाडाची जांब्याची रसवाली पुढे
करणें. मल्याची हजम न करणें.

मोठ लावून घेणें.

ટે. કૉ. ડે. સં. ૨૦૧૫૬૦.

શ્રીમંત રાજશ્રી પરમહંસજીવા સ્વામીજી સેવેલી આજ્ઞાધારક
મહાદેવી સાથેાંસી દંડશ્ચ વિજ્ઞાપના યેથીલ કુજ્જલ સ્વામીજી કુમાવલોકને કહોન
મેધાશ્ચિત્ત ઝો વિજ્ઞેવ સંતાની મોટા વસ્તી મોને કળી માનકહે સોનાની વીરપટથે
કર્ન મુદ્દલ તન।। ૪૦ જ્વાલીસ હોતે ત્યાસ ત્યાનીં અઢવૂન દીઢસે તપયેષા સ્થા લેહૂન
પેજ્જા. સંતાની મોટા પરીચ ત્યાવરી ત્યાનીં અઢવસ્તી મેલી. ત્યાસ -
જાલીસ તપયેષે દુપટ દેત અસતાં પેસહે નાહીં. જાનિ સ્થા પેહૂન સ્વામીકહે
પિનર્યાદ નાહા. ત્યાસ સ્વામીનીં મનાસ જાનૂન ને આજ્ઞા કરવેં તેં કરાવી.
જ્ઞાનાસ જ્ઞાન ધ્યાયે. યેસા અર્થ નાહીં. પ્રસ્તુત સંતાની બોલ તપયેષા
નિકાલ દુપટ પેસ જીજા તરી જામ્હી કરનન દેહૂં. ત્યાસ તોહી એક પેસા
મિશ્ત નાહીં. કશ્ચિત્ત કેલ્યાને પેસા પ્રાપ્ત ન હોતા સંતાની પરમંદા દોઝીલ
સેવેલી આજ્ઞા કરનાર સ્વામી સમર્થ જાહેત. તો ને ગાંવી જાહે તો ગાંવ સ્વામી
જાવ જાહે. જાનિ સઢયોની હી સ્વામીજીવ પાવજા ઝો. અહુત કામે ઊઠિહૂં
વિજ્ઞાપના (જાઢબોધીત).

શ્રી

ટે. કૉ. ડે. સં. ૨૦૧૬૧૧.

શ્રીમંત માહારાજ શ્રી પરમહંસ સ્વામીજી સેવેલી જનજન જાણુની
શીપત કુજામેક નમસ્કાર. વિનંતી યેથીલ કુજ્જલ કાલીક વજ નવમી પરીચેત
સ્વામીજી કુમે કરનન મેધાશ્ચિત્ત ઝો વિજ્ઞેવ. સ્વામીનીં પત્ર પાઠવિહેં તેં
પાવહેં સોના રંગારી લ્યાઢ જાહે ત્યાંજા વિશ્વાસ ન કરવેં મ્હજૂન તપસીહે
ઊઠિહૂં તેં જોહા જાહે. પહોલેષે જાહે પ્રાત્ર માથે પાઝી મેહી પાહુન મહાવરી

ઠેવિલા આહે. મલ્હારી બાકરા માકહે ધ્યાન મુદલ દેસીલ રનયે ૧૧૧ મેક્સે
 ત્રિપન આહેત. તે ધેક્ષન મય માસ સોઠને નાહીતર બેઠી ધાલુન ઠેવને ત્યાગરનન
 આપે પ્રમાને ત્યાજે પાઝી બેઠી ધાલુન પુરંધરાવરી ઠેવિલા ઓ. આપે પ્રા
 ત્યાસ પોઠાસ દેવિલે આહે. જેવેલી કૃત નાલે પાહિને હે વિચિત્ત.

ધી

ટે. કૌ. ટે. સં. ૨૦૧૬૨૨.

શ્રીમંત મલ્હારાવ ધી

પરમહંસ બાવા સ્વામીજી સેવેલી.

જનરજ બાપુજી શીપલ કૃતાનેક નમસ્કાર વિનંતી મેથીલ કુઝલ તા માગ મુદ
 પ્રતીપદા મોસવાસર પરમેસ સ્વામીજી કૃપાબલોકનેચરનન મેથાસ્થિત ઓ. વિશેષ
 સ્વામીજીનીં પત્ર પાઠ તે પાવલે. તેમે જાણા કીં માલસીરસકર બાકા માલી
 સૂર્યાજી માદવ પાઠ પાસરીજે તોઢે લટકે નાલે. રાનજી પ્રધાન પંતાજે વ
 રાનજી આજે વ તુમજે મો લટકે નાલે. સમા ----- બોલીલી કી માલી
 તોન જે ----- થાલ (પનાટલે), દરબારી જાલા.
 રાનજી ^{પત્ર}સિંપ બાવા માકહે કાહો ન જાલે. માકર વેલ ઘરીલ કરનન
 રાનજીસ મેટલા જાનિ મન્સુજી રાનજી સચોવ પંતાકહે ભાવાવી એસે કેલે તેમે
 હી પનનોલી પાવલા. માનકરિતાં રાનજી આનીં તુકામા દવ માસ મુન્હેગારી
 હનાર વ વાકામાલી માસ પાવલે કરાર કેલે. એક્ષ દીઠ જા હનાર ત્યાગ્યાસૂન
 ધેક્ષ રાનજી રામાને પોલતેલ સર્વ કર્ને ત્યાજા મુજાહિના કરાવા એસે નાહીં.
 હાલી તુકા માદવ માન્યાસૂન બારાસે વ માલી માન્યાસૂન સાતલે એક્ષ દીઠા
 હનાર રન જારસે ઝીક ફોતાત..... પાઠવર્ને (પનાટલે), તુકોની
 પાઠ માદવ વ બાકા માલી મેલે આહેત તી પિનરોન કાંહીં માવાસ જાલે નાહીત.
 મામુલે ત્યાગઝીલ પેનીમાજા વિચાર રાહીલા સોમાની પાવેકર સ્વામીજીની

पाठविला त्याने सांगीतले कीं आपणास कुठेजीचे व
 माली यांचे घर पार छुटून त्याची मुले माणसे गडावर ठेवाव्यासी आता
 केली आहे. आपल्या बाः माणसे देवें. आपण बाकाचे आघेगात वर्तणुक
 करीत (फटाळते)---- स दिवही ती माळसीरसास गडा
 (फटाळते) स्वामीचे पत्र त्यास जमलमूर्क आठें की त्याच्या घरादाराचे
 व माणसाचे व जाचे वस्तुमाकेस वर्ष ता वेतास समान लावनें त्यावरून तो
 घरादाराचे वाटे केला नाही. स्वामींनीं राणेजी निरुपमातः।। स्वामी
 सांगून पात कीं या दोघांची दोघे मुले गडावर ठेवावे हे वर्तमान सोमानीने
 जेवून आम्हाकडून सांगितलें व स्वामींचा काळ तयास होता तोच आपून
 दासविला. त्याची मळ करून ठेवीली आणि कुठेजी पाटीलाचा ठेक
 केरोजी व बाकामाली बाबा ठेक मुठेजी दोघे आपून द्याला केलें ते गडावर
 केंदेत ठेवीलें जेव्हाही वृत्त नाठे पाहीजे हे विज्ञापना.

की

डे. कॉ. जे. सं. २०।९२२.

सेवेसी चरनरज अंभराजी केसव नारायण विज्ञापना नारोपंत यास पात नवे
 (हे)र येथील मजमु होती. त्यास सालिना रुपये पंचवीस देत होते. त्यास
 मारमीठेचे वृत्त आम्ही त्याहावे येसे नाही. सोमानी सांगता वृत्त होऊन.
 हाती पात मजुराची मजमू आमचा पुतण्या नीलो घोंडदेव यांचे नावे आपली सन्ध
 ठिहून मजमू करार करून आली. श्रीमंत राजाजी पंत स्वामीयास ही आपले येक
 पत्र पाठवावे आम्ही मजमू कधी मालीना न।।। १० साठ सेवेसी प्रविष्ट कर.

विदीत जाते पाहीने. साठमसूरी केसन नारोपंतास न जावे ऐसे श्रीमंतास पत्र व नारोपंतासही त्याहावे कीं मजसूरी सम्य नहीं ऐसे आशापत्र पाठवावे हे विद्यापना.

श्री

डे. की. अ. सं. २०/६५२.

श्रीमंत रानेजी परमहंसबाबा स्वामीचे सेवेसी विनंती सेवक बाळाजी सिवदेव जेजावरी मस्तक ठेवून सात नमस्कार विनंती कुमारी स्वामींनीं आशीर्वाद पत्र पाठविलें तें पावें — ती — आशा कीं तुमच्या चाकराने त्रिमार्गे येथील सोनाराच्या कुडम्या व घोंगडे व पागोटे पेटले. त्याजबद्दल तो चाकर धरून नेठा आहे. त्यास तो चाकर प — नेल्या म्हणून कुडम्या आराधाबद्दल त्यामाथा गुन्हेगारी ठेवीली आहे. त्याची वाट काये म्हणून तिथिले त्यास आपण सम्य आणि आम्हीही स्वामीच्या आशीर्वादाचे आहो. जो चाकर आमचा तो चाकर स्वामीचाच आहे. त्याची वाट आम्ही काये करावी. स्वामीच्या विकास येथील तसे करावें. जे समजी कुडम्या व घोंगडी व पागोटे पेटले तें समजी आमचा चाकर तो मेकटा होता. परंतु ते सोनारा-चा पोरना येक व सुताराचा येक ऐसे दोघे बन होते. त्यामध्ये येकास बर्म दोघेजम येसा विचार आहे. त्यास काही किना ब्रह्माभासेरीन दोघ चडी असोन येकाजम — घेऊन घेतील ऐसे नाही. —

प्रमाण — आहे त्यान मध्ये जे —

आशा केली असेल ती प्रमाण तसे काहीं आम्ही पत्तारसे त्याहावें ऐसे नाही. जे समजी चाकर आपल्या ठोकणीं धरून नेठा ते समजी कांहीं आम्ही बाबी नव्हतो चाकर नेलीमावरी प्रहराने घरास आलो. येसा विचार

जसतां स्वामीनीं छिड़के जाहे कीं ने समझी चाकर धरन आगिला ते समझी
 पाकड़ मेळविली होती त्यांनीं नीम --- वा व मुंडासे व मुंडासे पदरी
 रत।। जारा हातोहात नेळे. म्हणून कहीले त्यास ही गोळट तर काही
 आम्हास दस्त नाही. परंतु ज्याची वस्तुभाव नेली असेल त्यास आम्हाकडे
 पाठवून आवे. कोणी नेली असेल त्याचा ना --- ठावून
 अंदर वस्तुभाव काये नेली असेल ती घेऊन नाहीत हे विघापना.

श्री

डे. की. जे. सं. २०।६५२.

श्रीमंत राजकी परमहंसबाबा स्वामीचे सेवेची किंती सेवक बाबाजी
 सिवदेव बरबावरी मस्तक ठेवून घात नमस्कार किंती भुरगी स्वामीनीं काही
 राजकी अंतर्नीपंत व अंतराळाचे कुशी पाठवून दो घळा रात्रीं आपणा
 चाकर धरन नेला त्यास त्या गोळटीचा कांहीं विशाद आमच्या फित्तास
 काही जाता नाही. कीर्तिनित्य की आम्ही स्वामीच्या असीर्वादाचे आणि
 ने धरला चाकर तोही आपल्याच पदरी ऐसे फित्तास आणिले होते. त्यास
 अविवाद वर्तमान आणिले की ने समझी तो चाकर नेला ते समझी आपणच
 त्यास स्वहस्त सोड्यानी नेली आणि रात्री सोड्यात घालून ठेविला जायवरी
 आणि प्रातःकाळ नाहलीयावरी त्याची नेक मिश्री व त्याची सुख मानसाकरवी
 वस्तु-याने कापविली येथी भुरगीच वार्ता येकीली जाहे. त्यास ही गोळट तो का
 कांहीं स्वामीपासून नाहली नसल परंतु काही याच्या पदरी --- तरीचा तो
 दोन जसला तरी आपण त्यास ऐसे जहासन नेले असेल स्वामीनीं कदाचित्त ऐसे
 जहासन नेल असेल तरी तो दोहापासून मुक्त होतील. परंतु आम्ही स्वामीच्या
 पदरीचे आपणी अमकीतीं तो विस्वतोमुखी नाहली ती स्वामीचीच नाहली.

हे गोऱ्ही स्वामीच्या तमबीयेच्या लेवायेने जाहे येसे नाही. ज्याने आपले पाये पाहीले त्याचे कल्याण व्हावे ते हे गोऱ्ही त्याच्या प्राप्त जाह्मी मानवरदन अमूर्ब दिसोन जाळे. ——— अंतानीपंत त्या चाकरास घाबडसीस घालून नाचारे दरबुर्द येथ जाळे होते ते समजी आम्ही जिकून हे स्वारीवदल तेथे फेला होतो. त्यास त्याची आमची मेठी जाह्मी. ते समजी ते बोलीले कीं त्या चाकराने सेमर रनपये व कुडव्या चाकराने नेल्या मानवदल तो चाकर आम्ही नेला जाहे. येसे बोलीले. त्यास सेमर रनपयाचा विषय पोडा होता. आम्ही आपले पदरीचे होतो जे त्याच्या ———

— — — तो तो देतो परंतु स्वामी विषयी पुनेस्तोक होते हे गोऱ्हीची अतीकाजी पुरती ध्यानास न आणितां आम्हा सेवकावरी जितकी जितरानी नेली मानवरदन परम अमूर्ब वाळें. बहुत कामे लिहिनें हें विज्ञापना.

श्री

डे. कॉ. जे. सं. १०।८५।.

कुळानी अंत यास जाहा नेली येसीने. निंजानी मादव यानें आमचा कामद नेला म्हणून त्यास जेसवून कर्न रनपये माफतोस ——— जेसे सव्याचे कामदाचे तुक्ता अवघड जाळे असे गोऱ्हीने तुक्ता कामावरदन दूर करून पायातून बाहेर घासला जाहील. निंजानी मादव कामावर जाहे तेसा जेवा देणें. तुझे चिंतास चाकर न ये तर मामानेच कां ठेवीत होतास । तुझे पाठविले तो कामास जातास. करतां करतां कर्नाचे रनपये सव्याने घेऊन तुझी वाठ नेली जाहील. ठंग करीतोस, तुक्ता वस्त्रें पासोडी सक्ताद जाहीस नव रनपये दिले ते कुतराजी जातास. रनपये पाठवून देणें, मानवरदन

फनजीत पावलील. मावातून बाहेर नाचें. आणि तुम्हा कर्न दिले ते सव्याज
रुपये पाठवून देणें. घन्याने जाकर ठेविला तो तूं दूर करीतोस. तेव्हां
तुच घनी नाहास. फनजीत पावलील. नाचीने. ७ ॥ रजस हे आशा.

मी

डे. कॉ. वे. सं. १०।८९०.

सहभायु फिरंजीब बहुत (का)सी कल्पवृक्ष बापुजी पंत नाना जित्ते का
म्हणाल ति।। तरी चिमनानी दामोदर घरीला होता. दामोडे यांनीं ते
केलेय शिंक्कामा तुम्ही गडावर होवें. आणि नाना वर केप नाहा.
त्याचे कामच्या कुठल्या केतल्या त्या केलेय असीबाद बागदेवता बदली ने
चिमनानी दामोदर तुम्हास दिव्हा ते खरें जाळें जातां रामलक्ष्मण बुभेता
बाजी व आपा हे आम्हास ताकीत नाहीं. आम्ही त्यास ताकीत नाहीं.
तरी तुम्ही पुरातन आहा तुम्ही असें मन सांगाने त्याचा आमचे ठावी विकल्प
होवी आणि आम्ही त्यास ठाकू (ठाकूं) येता बुधाय सांगा मी कांहीं
कल्पता नवे. धोरसा घंडीत व आम्हण जोसी नवे. मी तुम्हासारीने
कसली (त्यांचे) पाजीचे रवी असे. हे कसली नर न येती तर आमचे अंवास
कालोसी लापती. आम्ही देशंतरास नातो ते तुम्हा पुन्ये कसली आली
बुद्ध नाहे. मी काही पैक्याने सुनी होत नाहीं हाती घोडे. दिव्याने
सुनी नाहीं. माझी आज्ञा पाठी... (त्याने मी) सुनी आहे. मुंबेकर
पाटील याचे स्वाधीन मुंबे केले म्हणजे मी बहुत सुनी आहे. पोरनरीजाचे अज
आमचे यचनें चालवाल त्याचें म्हून मन सतोच आहे. मुलोबाचे काम तुम्हे पुन्ये
नाहे. गडावर मुले आहेत त्याकसलील मल्ले प्रकारें रुपमाचे बुभेता केलीत

म्हणजे तुमचे पदरीं पुन्य पडलें. सोनार पारी याचा मादव मादव सिंगी त्या-
 सी गडावर ठेवून सोनारपारी रूपये मनेरास व टीस
 पाठविलात त्याकडून सम्य नाठा. सम्यास कामास जाळा. तुम्हास प्र॥
 फक्तपोली ००५ पाठविली आहे घेई.

श्री

डे. कॉ. अ. सं. २०१५६.

श्रीमंत परमहंस स्वामी माही

सद्भाव्यु चिरंजीव विजयीभव आपुनीपंत नाना बासी जावा.

सिंगी गडावर ठेवले जाईत त्यास सकाळमासून संध्याकाळमास तो काम की
 बाहून संध्याकाळीं येकास पंधवीस पैरा होवयावर मारणें. म्हणजे ते
 मय धरून देवाचे रूपमांची विल्हे करतील. देवाचे कर्न जातीयस मय
 तुझे पदरी पडेल. तुकोनी मादव माही गडावर पुढेपार म्हणून ठेविले
 होते. बाजीराव याचे कानीं याक्यासून पनरासे रन॥ ध्याक्यास जावा
 केली होती त्यानें मान्य केलें होतें. तुम्हासही छि॥ होते ने निदान
 पाकसे घेई. त्यास जेजनी चो (गुला) पिंपरीकर माणें कर्न केला त्यावरून
 तुकोनी मादव मास पड करार रूपये ११५ येकसे पक्तीस करून जेजनी चो॥
 नामीन येकसे पक्तीसास घेवून त्याचे हातीं दिवला दसरा जालीयावर रन॥
 जेजनी धावे. तरी दसरा जालीयावर त्याक्यासून रूपये येकसे पक्तीस घेवून
 जाकाकडे पाठवणें. जाकाकडी लवाड आहे. त्यास जरा केंदेत बिडी
 पालून ठेवणें. तो पछोन गेला तर त्याचा नाव तुमला करावा लागेल. तुकोनी
 मादव माचा लेक गडावर आहे. त्यास पनरासे रन॥ येकसे पक्तीस करार केलें.
 तुम्हीही अन्याय मा घे पोटात घालून माचा लेक गडावर आहे तो सोडून देणे.
 माणीने. वसजी येजील तेव्हा जाकी ताकड घेवूं. गोमूव जाणीवर टाकीले

बाहे. नाणीने.

श्री.

डे. कॉ. जे. सं. २०१९२६.

झिवाजी संतर यासी आशा केडी येसीने. पत्र पाठविलें प्रविष्ट नाहले तुम्ही वर पाठविलें तर आमची वरें तुमचा बौद्ध वाडला म्हणजे तीच आमची वरें आम्ही परमहंस आम्ही जागडी. मक्ताचे वर पांघराचे येसे काय आहे येसुंवासी आनंद ब्राह्म जेव्हां मेठा तेव्हां वरें नेली कुलदीपक येक जन्म तो ... प्रमाणें पित्तस येडील तर पाठवणें कांही आम्ही कोणास संकट घालीत नाहीं. तुम आले पोपाठ कासील म्हैसीचे तरु आम्ही सातून पुढे होवूं. आरु(द) देवाचे अमारतीचे दमडास लागेल. येसे परोपकारी छि। बाहे.

श्री.

डे. कॉ. जे. सं. २०१९३४.

सहवासु चिरंजीव बाबा

(आ)चा मननिर्मळ मंगल पांडा-

बांनी माय केडा हस्तनापुरी सुकदेव बांनीं भीक्षा घेतली आणि तस कोटी पाठ वानो लायली. तसी तुझे नामाची कीर्ति घोरज्यांत नाहली. येसास तुमचे पित्तस येडील तरी पासोडी छीटी येक पाठवून देणें पाच सात रन।। मजी पाठवणें तुम्हास माय अंस कोटी देडील. सहवासु चिरंजीव विजयी मय बाबोबा यासी आशा येसीने धर्ममूर्ति बाबा तुम्ही आहा तरी पासोडी छीटी पाच सात रन।। येक पावनीस पाठवून देणें येडील पित्तस तरी.

बी

डे. कॉ. अ. सं. २०१४६१.

आले तर सामान्य कीर्त चंद्रसूर्य पावेतो राहील. कोकन मार्ले देव ब्राम्हण स्थापना होवून प्रजा सुख पावेल. येथे तुमचे पडेल. महाराज जयतीचे दया - तुम्हावर होवील. बानी कानी श्रीपत्या मांची कीर्ति कांहीच नाही. तुं जर सरसेलाचा पुत्र असलास तर मा समझीं आमचे लि।। वानन येथे येतच आहे त्याचे नांव लि।। नाहीं परंतु हेच पर त्यास दाखवें (पाठवें) कुठाबाचे (फटाटळें)

बी

डे. कॉ. अ. सं. २०१५४९.

सहवामु चिरंजीव विजयीमस आवाधारक सत्य मुनीचा कर्ण पूर्वीचा हरिश्चंद्र मेस्त्राबा मासी बाबा यासी आवा केही येतीने पाहा पाहा बाबा तु बाबा लक्ष रूपये देतेस तरी जितकी कीर्ती तुमची होतीना आम्हास सो बाबा मांचीं कायद आम्हास लिहिला आहे तो कायद पाहोन व आमचा कायद पाहोन मलापा माने याचे याबास केदा पातला आहे. त्यानवर धुकी टाकून त्याचा चिंधीचोला नेला आहे तो परतून देणें म्हणने या लेकी तुमची कीर्ती होवील हरिश्चंद्रासारसी आमची आवा मानीत्यास आमचीही कीर्ति होवील यामध्ये तुम्ही सूच असा दाखून श्रीम्वर तुमचे पदरी येथे घालितो हे अवश्यमेव करणें हे केलियास अंतकोट देव सुखी होतील आणि तुम्ही पुत्र कळवी नांदाल येथे पावाल हे गोष्ट अमान्य न करणें तुम्ही इच्छा देखूं नका सूचा प्रती विशेष काये लिहिणें हे आवा. पालकीचें सं सरंनामास मांव तुम्ही आजी पाच वर्षे देता त्यास गाव देणें. असेल तरी बाबा नाही तरी तेथेच पडत लि।।

श्री

डे. कॉ. वे. सं. २०।९४७.

श्रीमंतमहाराजश्री परमहंस बाबा स्वामीचे सेवेची चरणरज सदासीव
चिन्मानी कृतानेक नमस्कार विज्ञापना. येथील कुळ ता केठ सुध मेकादसीपर्यंत
स्वामीचे असीर्वादेकरून येथे स्थित असे विशेष बहिरांनी बरेड माझीरसास राहतो.
मात मावचे अस्तुते मारो मेसे असोन तेच मावी चोरीचा कुमद्व देतो मेक दोन
तुपे त्याच्यासुन आले. राहील्या मोठ्ठीची तडकीकात नाहली पाहिजे. व
चोरीची मोठ मोठली पाहिजे. स्वामीसही वर्तमान क्ळावे मास्तव लिहिले असे.
बासीप्रथे --- रसेस तजावना नाहली आहे. याकरितां बहिरांनी ममूर माजला
येथे आपविले आहे. कदाचित हे वर्तमान स्वामीस अवगत होवून विपर्यास चिन्तास
मेथील याकरितां विन्सी लिहिली आहे. सेवेची धूत होये हे विज्ञापना.

श्री

डे. कॉ. वे. सं. २०।९७१.

श्रीमंतमहाराजश्री परमहंसबाबा स्वामीचे सेवेची चरणरज सदासीव
चिन्मानी साठ्ठांग नमस्कार विज्ञापना येथील कुळ ता केठ अस्तुत मेकादसीपर्यंत
स्वामीचे असीर्वादेकरून येथे स्थित असे विशेष स्वामींनीं असीर्वादपत्र पाठविले ते
प्रविष्ट होवून स्तोत्र नाहला. बहिरा बरेडाकिसी विस्तारे जाणा केही त्यांत
मुख्यार्थ हाच कीं बहिरा बरेड चोरी करत नाहीं. चोरी नीराळेच पुरंधर(कर)
बरेड करीतात. बहिरा मातमावचे अस्तुते सात नाहीं. असें अस्तां तुम्हास क्सा
कराक्यास परत काये । व स्वारा काये निमित्त्य पाठविले म्हणोन वीरदे जाणा
केही असीमास स्वामीचे आजेतां आम्हास विशेष काये आहे । आपण बहिरा
बरेडाबाबत मसाठीमाचे तन। ५ पाच आ --- वीळे ते सूर्यानी मागडा याज्ज।

पाठविले अस.... पावलीबाबे वुत्त पाठविले पाहिजे. वरकड बहिरन मजकुरांनीं पुरंधार गेरड बेरी करीतास म्हणोन स्वामीसनीस निवेदन केले तें अपमानच असले येसे नाही. स्वामीनी बहिरनस ताकीद करून ने (आ) त गावी बेरी करीत अस (नी) ते धरवीस्या पाहजे म्हणजे बहिरननी सांपीकले तें स्वामीचे व आमच्या ही प्रत्ययास येतील. सेवेसी कृत होये हे विज्ञापना.

मी

डे. कॉ. वे. सं. २०/११११.

सन १७२७-२८

श्रीमत्परमहंस स्वामीचे सेवेसी

सतत कृपा स्फुर्तांनु संमानी तामे दंडकत प्रणाम विनंती कुमारी अरुण कुल जापून नीरंतर अतीर्वाद्यन प्रेक्षणें सानंदित करीत असोले पाहिजे. मानंतर स्वामींनीं अतीर्वाद्यन पाठविलें तें पावोन परम आनंद जाला तेथे कितेक अतीर्वाद्युक्त आज दिवही ते वंदिही आम्हास स्वास्त्वान्नाममुक्तबाबे साहित्य पत्र पाठवणें ते परस्पर नाव जे करवें म्हणून लिहिलें तरी प्रस्तुत स्वारी लांघ झाली आहे. पेढगांव प्रांतें फिरतून येणें होतील ते समजो स्वामीचे आग्रहापणें आम्हास पत्रें साहित्याची परस्पर ज्ञात येथे केले जातील. येविशी स्वामींनीं बारंवार लिहावे जेसे नाहीं सूचपत बहुत काय लिहिलें हे विनंती.

मी

डे. कॉ. वे. सं. २०/१०२४.

सन जानेवारी १७२४.

ताना म्हणजे जो म्हार त्याच्या क-अधान आहेत ते कुमारी बाजीराव आहेत. मानकरितां कुमारी बाजीराव कामद बरावाजीट कांही लिहो को कुमारी पवार म्हणजे कती आहे राज्याही तामेआस खाना केला साठे जातून

रायगडचा वेठा कुठविठा पाचाडीसीदी अर अमवानी माव्य।। हुनार मावस
होते. त्यास नीवे मारनन ठोक ठार केले.

श्री

डे. कॉ. डे. सं. २०१११७५.

सहजामु चिरंजिव विजयीमव

सयानी कनेजे यासी आवा केठी येसीजे तुम्ही पत्र पाठविलें तें प्रसिद्ध होवून
बहुत स्तोषी जाहोले. आम्ही तुम्हास पाठे काठी व वेताच्या काठ्या म्हातार
पणी हाती व्याख्यासी व हाच्या म्हणून कोप करन लिहिले होते. आम्ही
काहीं तुम्हापासी वरें व धोडे व दव्य काहीं माफत नाहीं. आणि तुम्ही या
पतीं तुम्ही काठ्याचे नावा आहां म्हणून लिहिले होते. पिठाची नाधव यांचीं
माव्य केले होते तेव्हांच तुम्हास पाठविले असते तरी तुम्हास काये म्हणून लिहितो.
काठ्या-आर पाठविल्या त्या ठळकात. म्हातारपणीं हातीं व्यावा लाफतात
व पोद्द हुलम करवून पाठवें बाकीया ५ पांच पाठविल्या आहेत पेतल्या
पाहिजेत. जांब पांढरे कूतकाठी येतून करनन अवत्य केथे मिळतील तेथील आनून
जांब व क्रिया २५ पाठवून देवें. नाव चाफेचे रोपे १० मोठे मोठे निगेन्सो
मादपदमासी ठावाक्यासी पाठवून देवें. वेठ्याच्या काठीमा मोठ्या मिळतील
तरी व्यार पाठवून देवें. फनस १ व अन्नस केक कोकसाळे ४१२ फनसपोली
६१ पाठविती ते पावली.

श्री.

डे. कॉ. डे. सं. १२१०५७.

साता मन्नाचे पुण्य असे मार्याची माता श्री मंदोदरी रावणास बोध

करी तैसे तुम्ही काळमवास सांफितले देवास पालखीस पांढ देणें, त्यांनीं
 आमची प्रणवा बाबी केली ने त्याचे नातवाकडून पाव हाती दिवला आहे.
 या दोघे दादला बाबीले येक नाही आमचे ठायीं आमचा अपमान करूं लागली
 म्हणून आम्हास नाक्याचे कुदक तो ठोकास पाट असावयास देतो आणि आम्हास
 कुकरडा व्हेसवितो. आम्ही तरी कितीक दिवस वाचणें आहे. कांही कामेनी
 सिरक्यावर माया असो दे तो सत्काचा करा. जे सत्यनामने कुत्रास दान
 दिले तसे तुम्ही आम्हास अन्नदानीर दिले. तैसे सिमना नाइलाबावरी आपले
 मोया स दोन महिन्याचा पैसा रोच देवून आपले आसन आम्हास सासा पाठवून
 देणें. त्यात असोन बींदापूरचे तळ्याचे काम किती जाळे ते पाहोन येवून तेथून
 आठियावर तुमची पालखी तुम्हास पाठवून देवूं. तुमच्या पत्न्याच्या ने तुमच्या
 दादला बाबीकास कळो न देणें. किती अटोकाट प्रयत्न करास व्हेसविले. लाकूड
 फटाटे घाव्य माहाम जाळे. त्याचे हाल होतात. बमी होतात. त्यास निरोप
 देवून येक वस्त्र पत्राप्रमाणें बाबू नाडीकास पाठवून देणें. त्यास अशीर्वाद ठिडि-
 र्मास तो फत्ते करून तुमचे दर्जनास येवील. बीचाही अशीर्वाद पुर्ता त्यास आहे
 तो विनयी होवून येवील. बहुत दिवस होवून पेले मदीदरीने जसा बोच रावनास
 केला तसा तुम्ही केलांत परंतु ते जल्मा करीत ने नातवाकडून पाव त्यास दिवला
 आहे याचे बुतर-- (अपूर्ण पत्राळे.)

मी.

डे. कॉ. डे. सं. १२।२००.

सन १७१८.

दारे बेस्मी लवा माहार मोने मालखीरस प्राग सुये सु।। समान सलासीन
 मिया व अल्प मोहीबाचे सेवेसी लिहोन दिवला क्त्वा असावे. सोना रंगारी
 कर्जाकड सोडा पावला आहे. तो सोडून आपले हवाला करावा त्याकडील

रुपये १०० यावे. ते आपण तीन महिना जाणून देतो अंतर मुदतीस पडोले तरी
कतमोक्त असो. आपण म्हााराचे क्त्वा गोविंदपंत मुकासी याज्याकड लिहोन या
प्राप्त देतो हे लिहिले सही ७ २५ रमजान.

श्रीमार्कवराम

डे. कॉ. डे. सं. १५/२७६.

सन १७००.

वडीलाचे सेवेसी सौर साष्टांग नमस्कार विद्यापना येथील कुळ जाणून
स्वीय कुळ सेवनाचा मेळी पाहिजे. विशेष वडीलाचे असीर्वादेकरनन चिरंजिवाचे
छान नाहाळे समिस्तर वेदमूर्ति राजकी विमनमठजी सांभता केलो येथील. वरकड
अधिकेतर काम लिहावे. दोनी मावाची सखी ठोडावी म्हणून बाबा त्यास
श्रीमंताची स्वारी आख्यासेरीन तुळत नाही. स्वारीही सत्वरच येणार येथी
बदंता आहे. विशेष काम लिहावे. छाम करावा हे विद्यापना.

कांही पत्रे लसलमातीस विल्लराव पोपाड

१. बाहू रामे

१. बालानी विखनाथ

२. बानीराव प्रधान

४. बिमानी अप्पाजी

१. बालानी बानीराव

१. सदासीय बिमानी

१. रघुनाथ बानीराव

१. राधाबाजीचे

२. श्रीनीवास परपुराम

१४

४. श्रीस्वामी

१. बाहू रामे हमांस

१. चिंतामन देव मांस

१. बिमानी अप्पा मांस.

१. बानीराव मांस

१

१ सनद मालखीरस

१ वज्रासनाचे पत्राची नकल

२

४

२०

श्री

डे. कॉ. जे. सं. १२/६९

२६ जाने. १७२९.

राज्याच्या राजकी असे विख्यनाथ क्पावितदार घाट गोसावी
यांसी,

स्वक कुटुंबा म्हादेव नमस्कार सु।। तीसरा असरीन मया अजय श्रीमार्गव रम्य व
झिहून तांदूळ केळ १०० येकसे घावडसीस येनार आहेत त्यान जमातीचा तपादा न
करणे म्हणून राजकी आनाचे पत्र आहे तरी तुम्ही १०० अंकास जमातीचा तपादा
न करणे घावडसीकर याची ५० केळ घेऊन आले आहेत. त्या सेरीन चाळीस केळ येवू
देणे वास्ती अस्तील तर त्यास जगत घेणे बहुत काय लिहिणे ७ ७ रजव
रिकाची मनुष्ये येतात त्याच्यासी तुम्ही क्यळा करीतां तरी ही पोष्ट कांही
कार्याची नाही तरी तपादा न करणे जाणीवे.

किता २५

२२

५६

गोराजी

तुका पाटीळ.

डे. कॉ. जे. सं. २०।९९७.

सहजामु चिरंजीव चिंकराबु यासी जाजा येसीने तुम्ही दांडी पाळणीची दिदी ते ये सड मुडीक लावत्ये येजास दांडी आपली घेऊन नाने. आपले येमजा- नानप दांडी हुतम देणे, असेल तरी देणे. नाहीं तरी नाहीं येसे म्हणावे. कळी- हुन पाळणीस सोटे आणून देतो. पाळणी करावी येसे म्हणावेत ते अवघे येकीकडे राहीले. समर्थ लोकास वधनीं घरावे. येजास दांडी आपली घेऊन नाने आणि चित्तापासून धाव्याची असेल तरी हुतम देणे नाहीतरी न देणे व हे जाजा.

श्रीमार्गवराय

डे. कॉ. जे. सं. २०।९९०.

मननिर्मळ गंगानळ अचार्य पवित्र देवराडू यासी जाजा येसीने तुमचे पुन्याने बिंदापुरचे काम नाइले येरव्ही होजार नव्हते. पाहा पाहा केवढी सोली मरली आणि मन कुण नाइले ज्यांनीं जाजा केडी त्यास जाणीसी साडी पावेतो बांधले हे राज्यास छप्पसीस अनुकूल करनन सांगले ने काम बिंदापुरचे तल्याचे जाले तुमचे फ्रीसडीस पडोळ तेव्हां नाइले मी वाडीच्या नागली तुमचा तुम्हास सांगीतले होते ने राजूर गाव तुम्हांकड माफत होतो परंतु तुजो कोठें मन देवीले । तुमचे पुन्ये (ना) ते पुतेचे ठेले होवू वा व देवळही होवू वा तेजीर्न नाइले जाहे. जाजास सखारबाजी, धर्माची कुदर काळ उ आला वारा अहुल धरंतु हातमार वर देवीले नाहीं. जामचे बाजीने जाज बाजीला पुत्र व्हावा म्हणून - बाजीज्या पुत्राकारने कितेक ब्रते धरली आहेत. मी कोठे कोठे देवाची संकटे घेतली आहेत. कीं बाजीस पुत्र होडील तेव्हां मेडीस येडीन. मुलोजा माहादेव या सेरीन कितेक

देवाच्या मेठी घेत नाहीं. मी बाजीस पुत्र होबील तेव्हा मेठ घेईन. केंटे-
 त्रास नसत केला आहे की बाजीस पुत्र होबील तेव्हा आम्हास नेहूंच घालून मोहरांची
 पुत्र घालावी मस्त नसत केला आहे. आम्हास (मो)ने पैका देता देता कंटाळा
 आला आम्हावर राज्याचा भार बाकोटीचा नाहता. राजा आम्हास
 पैका देता देता कंटाळा. पुत्रही लवकरच होबील.

श्री

डे. कॉ. वे. सं. २०१८९१.

सत्यमुनीं पुत्र करावा राजा हरिचंद्र राज्याने एक पुत्र करा
 कानीपाचे पुत्र एक जालींद्र (मेले) मोपीचंदाची बाजी भेतावली हीने पुत्र
 करावा बाजी तुम्ही म्हणजे त्याची माता एक तुम्ही त्यास पुत्रस्थानीं तिसरे
 तुमचे मस्तकीं राज्यमार येसे जस्तां तुमचे सांगीतले व लिहिले न मानी तेव्हा
 आमची आज्ञा तो कोठे मानीत : आमचे आम्हास घालून आम्हास हलके
 पाडावे येसे तुम्हास विदीत नाहीं. येव्दा आम्ही त्यास काय लिहिता
 होता. त्याने आमची आज्ञा मोडीली याकरितां आ
 सांगीतल्यास आनीत तां आपण आप घालून पत्र लिहिनें आपले
 पत्रावरून त्याचे सुटका होबील म्हणून लि।। मातुची कुशाबाजी केंद्रुचे माझे
 घर ये लोकीचे माझे कीर्त पूजन तुम्ही काय लि।। कीं बाजी आम्ही म्हणजे
 पांज्या आदम आम्ही सीस करत नये. पूर्वी सीजाची आज्ञा घेणे नीळा
 पाडात. तेव्हा सीस करीत जस्त. याकरितां आम्ही जत वाटेन का
 आपली मानसे पाठवावी. त्याने मानसे तर बरे नाहले.
 नाही (तर) मानसे तरी या कलमुगी आमची व्यक्ति तुम्ही केलीसी होबील.
 कलमुगी पुत्र करावा वीरौने.

डे. कॉ. वे. सं. २०।१०७२.

श्री मार्गव चिरंजीव आहे.

तेमुळे सातेचा प्रताप माझी वनवी सपुतावाजी यासी आता केली
मेलीने. संन्यास घेऊन सवा दोनवे वर्षे जाहली म्हणून गुन ठाकून मेली तुम्हे
पदरीं बांधले. माझी व्यवस्था करिशील म्हणून बोलावुं आले होते. परंतु
तुमचे पुण्याने राहिले. अरे तुमचा इतक आहे तरी

लखनर माणसे पाठवून आली. तुम्हापेक्षां आम्हास आनंदी
मोठ काय आहे. विशेष काय लिहावे. हे आता. तूं निर्गुन तूं मगुन आणिले
आपले पतीला पाठव. अथवा वाटसहू पाठवने. तुमचे मज्जिने मी बांधले
आहे.

श्री

डे. कॉ. वे. सं. २०।८९२.

तुमचा ज्ञान न करा तरी आम्हासही अवश्य नाही. आमचा यत्न
होता तो आम्ही केला. आता अभिमान देवाचा तुम्ही धरावा. बुद्धीत
आहे. कीर्ती हे थोर आहे. इत्य नकल आहे.
कीर्तिचा पोरन थोर आहे. नावीने. आता मत्सर्गी तुम्हा सांगितले कोकचा
राजा परशुराम कोकचा त्याने निर्माण केले सिवानी राजा हात नेहून देवाचे
मेढीस येत असे. तसेच तुमचे पिते मक्त होते. तुम्हास मीही सांगितले
ने मार्गवास मक्त ना. मार्गवाचे ठाजी निवृत्ता घरलीयास अंगरज तुम्हे गुलाम
होतीत.

શ્રી

ડે. કૉ. ડે. સં. ૨૦૧૮૧૧.

જાકાર પટો પાડે તરી તુમચી (શ્રી મા) ટ પાડે. સદોજા માસી તુમ્હાવેષ્લ કોષ આહે. ? એવ્વાટે નાહીં. જામ્હી સહજ્વાટે ચેલું. જાપિ મંડપ જોમીવંત કરન. દેવાવેષ્લ તુમ્હાસ કોષ આહે. ? એં ને પ્રમટ માથે તરી ગુપ્ત રનપેં તરી તુમચે માંડવાંત ચેલું. મંડપ જોમીવંત કરન. તુમચે વઢીલાપાસૂન સર્વ પ્રકારેં તુમચે જિત્તે દેવ ચાલ્લીત આછા આહે પુટેદિ ચાલ્લીત. તુમચી નિષ્ઠા જામ્હાજ્વલ આહે.

શ્રી.

ડે. કૉ. ડે. સં. ૨૦૧૮૭૨ અ.

એલી એસીને તું કલ્પુગી નાલાસ જતયર્ષી મેટીસ જાલાસ તેવ્હા સમાધીત વાગ્દેવતા વદલી ફોતી મોમલ તુજા દિલ્હા અજા કિતી પ્રતિજ્ઞા કરા કામેં જસતીલ જસા મી તુજા (ખાટલે) નાહીં એસા છટા માજ્કરિતાં તુજા માથ નરમે. જામ્હી તુમ્હાવર સર્વ ટાકૂન રામેવ્વરાસ કર્નીટકી નાતો.

શ્રી.

ડે. કૉ. ડે. સં. ૧૨૧૧૦૧.

તેવ્હાં એસોપંત ફોલા વાસના સત્યાર્થ ધરલી પાદિને. તુમચે દેવ વરેષ કરીલ. સોમાત્રી વ એસોજા પાટવિજા આહે. તેયેં ત્યા પરજ્ઞામી જામ્હાનેં ઢોંગ કરનન જામચે નાંવાવરી જ્યાર ફગાર રન. । મેલ્લૂન જાપિલે. કાફી કાદજાને દિલ્હે. કાંફી જાપલ્માજ્વલ પેતલે આહેત. દાકા

मन दाख पाटवें. देवाचे छुमारतीचे समग्री वार जावान होतील. या समग्री म्हांगड नंजिरा व कासावा तुम्हास येतील म्हणून देवाने सांगितलें आहे. अगोदर चिन्ह कळते म्हणूनच तुम्हास वक्रस्वच पाठविले होते. आम्ही देवास गाव मागतो. आम्ही आपल्या बुरावर घालण्यासी तर गाव मागत नाहीं. देवास दिल्ल्यास देव खऱ कोटी देवील. अबाप काहीं. ---

श्री

डे. कॉ. जे. सं. १२/ १०६२.

लिहिल्यात ने आपणास माग(पनाटले) परक्ये सरदेजमुनीच्या सन्दा व सर्वांस दव्य पाटवें तरी हे पोळट आम्ही कांही तुम्हासी बोलीले नाहीं. आप तुम्ही कशावरून लिहिले हे न कळे. जेसे लिहिणें तुम्हास बुध्ति नसे तुम्ही कुसाजी सिंध्याचे बोले लिहिले असाल. आम्हास अनीवरी जसा मंत्र कोणास बुध्देश दिव्हा नाही तो महामंत्र तुम्हास बुध्देश सांगितला त्याचे बीजे मुस मागीतल्या कांही ठेवले ... (पनाटले) या मंत्रे कोणते कार्य सिध्दी न होय ने म्हटले ते होऊन तुमचे ज्ञान तुम्हास पादवतांत होतील जेसाच मंत्राचा महीमा आहे. यास निळा अंतरापासून ज्ञावी म्हणजे म्हटली कार्य सिध्द होवील. माहाशय्ये तावीत मरून तुम्हास स्त्रीया पुरवच दोन तावीत मरून

श्री

डे. कॉ. जे. सं. २०/१०६२.

मीसकळगुमाहून मनोहर पाहताची पुनर्मीर अमृताहून मरुत कृपा तुमची जैसी चंद्राची शीतलता तेजें नीयविली सुखता तैसी दया करीतां मन रेखावर

माहाराज राजाजी स्वामीचे जेव्हा आंजांकित कुण्यानी पवार विष्णूसाराबू सात दंडकत विनंती सुपरी येथील कुल नागून आपले स्वकुल लिहिले जाणा केली - पाहिजे. विशेष बहुत दिवस जाळे स्वामीकडील कांही अज्ञीर्वादपत्र येवून परामुद्र केला नाही. याजकरितां चोत सांपेहोत आहे तर जातां येणारा समागमे अज्ञीर्वाद पत्र पाठवून सांभाळ केला पाहिजे. येने करनन कीर्तित संतो ज्ञाने पावल्यानंतर आपले वर्तमान स्वामीचे कृपाळोकरने करनन ता ७ १० नीलकाद परीयेत मु।। धुये स्वस्ती होम असो. यावर स्वामीकडे पोत्री रवाना केले जाईल. तर कृपा करनन आपलीयावागातील सुतम पदार्थ झाडे नागवाफता व सोनवाफता व वाफिक कित्येक जीन्साची सुतम झाडे ने अस्तील ते आपले मुक्ती प्रमुक्तीने मोयांच्या स्वाधीन करनन पाठविळी पाहीजेत. झाड अनामत येवून पोहचे ते पोहट केली पाहीजे. जो वागातील सुतम ३ — ३ जीन्स असल तो पाठविला पाहीजे. बहुत कामे लि।। कृपा कृधीते पावीने. हे विनंती. हाही वाग स्वामीचार आहे. सुतम झाडे असलीयाने कीर्त स्वामीची आहे. विशेष कामे लिहिने हे विनंती.

धी

डे. कॉ. वे. सं. १२।१०४६.

----- रोला न होमे येते केले पाहिजे. येकमेला त्यानें मन कट्टी केले. त्यास बापीले. त्याचे नास केले आहे. तो निर्लज आहे. याजकरितां तुम्हास लि।। आहे. तो पुढातील रत्ना काढील येता पांडाळ आहे. तुं बाका मन तुझा कोटीचा कुमकार होवील. सरकाकून तुमचे राज्यातील नार सेवकी रत्नाकर हुबळ, आनंदराबू मंत्री, प्रतिनिधि, ममाजीपंत, हे आम्हास येक रत्ना देत नाहीं. मंदा मात्र देवराबू मागे आम्हास पाकले रत्न।। दिले तो बिंदापुरी

મેટલા મહાન ત્યાગાસુન પેતલે લોક મહાતાત સરકારકૂન બાવાસ તપમે દેતાત
 મહાન. બાવા ત્યાગેતલી દેવાલક^ય કરિતાત. હે લોક કાંઈ દેત નાહીંત.
 સેટે મહાનન પરીઘે માણે જાલકિતાત મહાન કામે હોતાત. હે અખે
 જા(પ)તીજ જાહે (પનાટકે).

NOTE:

The following two yadis - D. C. H. M. 20/829
 and 20/832 are already printed. D. C. H. M. 20/829 is
 printed by Rajwade in his Vol. III (No.1). It is repeated
 here because differences in dates and reading were observed
 between the two. As the document is an important one, the
 differences are worth noting. D.C.H.M. 20/831 and 832 is a
 full list of the Swami's building works found in the Bhavadshi
 Gaftar. Parasnis in his Brahmdra Charitra, on page 103
 has given a list of the Swami's building works. But it
 is an abridged one, and the totals are not agreein.
 Many items have been omitted by Parasnis. For this
 reason, the list is repeated here.

બી

કે. કૌ. કે. સં. ૨૦૧૪૨૬.

યાદી બીદેવ યરજરામ વાસ્તવ્ય મોત્રે પેટે તાત્ત્વિયુક્ત પ્રાત્ન દાનેઝ
 યેથે કારણના જિવારતી બંદીસ્તીસ પ્રારંભ બીપરમહોસ સ્વામી યાંત્રીં કેલા
 બી.। સન સમાન તીસેન પોષ કુલ પોર્નિયા ક્રમે ૧૪૨૬ સર્વેક્ષિત્ સંવત્સરે બીમારતી
 પ્રારંભ

વિતા વેલાટ બીપરજરામી બી
 સ્વામી રાફીલે સાહે

- ૧ સમાન તીસેન
- ૧ તીસા તીસેન
- ૧ અજરીન
- ૧ બીદિદે અજરીન
- ૧ બીસને અજરીન
- ૧ સલાસ
- ૧ ગાબા
- ૧ સખસ
- ૧ સીત
- ૧ સબા
- ૧ સમાન
- ૧ તીસા અજરીન
- ૧ બીજરીન
- ૧ બીદિદે અજરીન

વિતા

- ૧ સન સબા ગાબેન.
- ૧ સમાન ગાબેન.
- ૧ તીસા ગાબેન
- ૧ સન સખસેન
- ૧ સન બીદિદે સખસેન તાત્ત્વ
- ૧ તીસા સખસેન
- ૧ સીતેન
- ૧ બીદિદે સીતેન તાત્ત્વ તીસા
- ૧ સીતેન
- ૧ સબેન
- ૧ બીદિદે સબેન
- ૧ જિસને સબેન
- ૧ સલાસ સબેન
- ૧ ગાબા સબેન
- ૧ સખસ સબેન

૧ ઝીસને ઝરરીન

૧ સલાસ ઝરરીન

૧ ઝાઝા

૧ સપસ ઝિસરીન

૧ સીત

૧ સન સજા ઝિસરીન

માઘ માસી કિચરાત્રીસ

ફરતીઝલ સિદી સાદ ફરતી

ચાંપીં દંગા કરનન તુઝેદ કેલા.

૨૦

૧ સમાન ઝિસરીન

માર્કેલીર્જ માસી ધાવઝસીસ

સંસ્થાન વાઙા ઝાંધિલા.

૧ તીસા ઝિસરીન

૧ સલાસીન

૧ ઝીઢિદે સલાસીન તા તીસા

સલાસીન મુ।। સાહે

૧ ઝાઝેન

૧ ઝીઢિદે ઝાઝેન

૧ ઝિસને ઝાઝેન

૧ સલાસ ઝાઝેન

૧ ઝાઝા ઝાઝેન

૧ સીત સજેન

૨૦

૧ સજા સજેન

૧ સમાન

૧ તીસા

૧ સમાનીન

૧ ઝી।। ઝીઢિદે સમાનીન તા

તીસા સમાનીન.

૧૦ ઝી।। તીસેન તા તીસા

તીસેન

૧ મ્યાતેન

૧ ઝીઢિદે મ્યાતેન

૧ ઝિસને મ્યાતેન

૧ સલાસ મ્યાતેન

૧ ઝાઝા મ્યાતેન

૧ સપસ મ્યાતેન

૧ સીત મ્યાતેન

૧ સજા મ્યા

૧ સમાન

૧ તીસા મ્યાતેન

૧ ઝરર મ્યાતેન

૧ ઝીઢિદે ઝરરીન મ્યાતેન

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૧ સમસ ઝાઘેન

૧ સીસ ઝાઘેન

ધાવન મુઘ ૧ મુનરવાર

શીસ્વામી કુળાતીર વીરમાઢે

કેલાસવાસી નાહાઢે સ્કે ૧૧૧૭

કેલાધન સંસ્કારે

૧૧

૧ ઝિસને ઝેર મ્યાતેન

૧ સલાસ ઝેર મ્યાતેન

૧ સન ઝાઘા ઝેર

૧ સમસ ઝેર

૧ સીસ ઝેર

૧ સઘા ઝેર

૧ સમાન ઝેર

૧ તીસા ઝેર

૧ ઝસરીન

૧ ઝિહિદે ઝસરીન

૭૧

૧ ઝીસને ઝસરીન

(વેપઢે હસ્તાક્ષરંત)

૭ સન સલાસ ઝસરીન તાઃ સન

તીસા ઝસરીન મ્યાતેન ય ઝલપન.

૧૦ સન સલાસીન તાઃ સન તીસા

સલાસીન મ્યાતેન ઝલપન

૧૨

૧૦ સન ઝઘેન તાઃ સન તીસા

ઝાઘેન મ્યાતેન ઝલપન સ્કે ૧૭૭૦

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डे. कॉ. मे. सं. २०१८२२.

यादी श्रीमार्ती श्री स्वामीं श्री बांधित्या कामें सुमार

४४४५०० योर कामे.

१०००००	श्रीपरशुराम वास्तव्य पेढे	
२२१०००	छावडसीत कामें १	
२०००	विहीरी १४	
२०००००	मुख्य समाधि १	
१००००	कोट वाडयास १	
५००	श्रीमतीचे देवालय १	
५००	श्री कालाजीचे देवालय १	
५०००	श्री बाघनाजीचे देवालय १	
२०००	श्री मातुतीचे देवालय १	
५००	श्री गणपती मनेप्रसिद्धीत १	
५००	श्री येव्हीरा १	
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१०००००	श्री मेतलिंग मजिह छावडसी डोंगरावा	
	देवालय व कोट व तलाव. १.	
१०००००	तलाव त्रिपुटी १	
४४००००	पुण्याचे वाटेस	
४५००००	घाट सामटकी २.	
२०००	विहीर अंधारीवड १.	
४४००००		३

२००००	तलाव धावळसीत १.	
२००००	तलाव गणेश सेंडी नजिक पाठ	१
४००००	तलाव त्रिंदापूर	१
१००००	तलाव नातेमुळे	१
१००००	श्री रामेश्वर कुळावीर नजिक	
	मरठे देवालय	१
१००,१००	श्री मुळेस्वरनजिक माळसिरस	
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	१००,१००	२
२०,०००	श्री गणपतीचे देवालय रानुरीस	१
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१०,०००	मोने गोटपें ताा रानापूर येथे देवालय	१
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४२,०००	किरकोळी	
२०००	विहीर धर्धनपड	१
२१००	विहीर	१
१०००	विहीर कलावस नजिक मोडोड	१
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२०००	सदासौवगड	।
१०००	कसीपवाडी	।
५०००	विहीर नजिक नातेपुसे	।

जी २

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	किरकोळी	
५०००	विहीर तडवडे	।
२०००	विहीर कहीर मोरले	।
६०००	देवालय पुर्णगड	।
१००	विहीर सोलगाव कामापुर प्राग राजापुर	
५२००	किता	
२००	विहीर सोनगांव	।
२००	विहीर तिबरा	।
२००	विहीर आंबवला	।
१०००	तळे वलतीस	।
१५००	लोणीस विहीर	।
१०००	विहीर कामढी	।
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५२००		७

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४७

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सामाजिक जीवन व अंतर

श्री

डे. कॉ.अ. सं. २०।८६५

लसमोनी हवालदार मुा माळसीरस मासी आसा केली येसीजे. माळसीरसहून
घोंडोपंत अंतोवा आली यावरी तुमचे अमारतीचे काम काज सांगितल्यावर हुशाल
नालो. काम काज येणेप्रा करणे.

शीट वीसहजार तयार करणे
दर हजार रनपये साडेतीन पावणे
ज्यार प्रा देणें. गावचे हलग्या
घेणे. अतम शीट करणे

बारवाजीजक पाणी पियाक्यास
गुरास कपपळाकडील आगे बाजू
बारबार तीन हात संघ दोन हात
अंची याप्रमाणे गनी व साले
फनसगिरी करून आत पाणी
राहे येसे सेवट वर बांधणे बाजूचे अंक
आंग तुम्ही बांधणे. देळावरील
सिखरे धोरल्यास नकसगिरी जाली
तेव्ही पुरे. पुढील दोन सिखरास
पुढील-- साघे काम बुन्याचे करणे .
नकसगिरी कराल तर माझे पायाचे
आण असे .

बारवाजी मुस्तैद जालीयावर
चौघे पाथरवट तुम्हास पाहिजेत
ते चम- ज्यार घेऊन देळामोक्ते
क्यरा बांधलात त्यास पाठमर
घालणे. शीट मुस्तैद जालीयावर
वरील धर्मशाळेचे कंगारे करणे .

जुना मटीया लोणारीयास
सांगोन मुस्तैद करवणे देळावर
धर्मशाळेत जुनवटे घालाक्यास
पाहिजे. मुस्तैद करवणे. येवन
पुढे देऊन
बारवाजी मुस्तैद जालीयावर
सांगोन पाठवणे. आम्ही सासा
तेथे येतो. जाणीजे. तुम्ही
बारवाजीहून तलीयावर येकमाणस
नेहमी आवेयास पाणी घालण्यास
ठेवणे.

येप्रमाणे कामकाज करणे. सर्वमात्र मार तुजवर टाकीला आहे. आता माझे जीवास बरे वाटत नाही. ^{रु}का म्फित नाही. म्फला कष्टी न करणे. छ १७ शौकल हे आशा.

श्री

डे. कॉ. अ. सं. १२१२६४

सन १७४५

किंति पत्र मिमरतीले त्रिपुटी सेवेसी विज्ञापना ता १६ सप्तर पर्यंत वर्तमान येथस्थित असे यानंतर पिगोरीचे विहीरीवर व्यार पाथरवट पाठवणे म्हणून आशा अशास येथे पाथरवट थोडेके येथे पायाचे कामाची निवड व्हृत आहे. वृंदावन्व^{ना}वरचे कारीगर आले ते व येथील येथे फिलोन पायावर लगट केला आहे. येथील पाथरवट पाठविले तरी पायाचे काम लौकर घेऊन येत नाही. स्वामीची आशा जाहाली तरी पाठवून मग येथील कामास दिरंग लागेल काय आशा ते केळी पाहिजे. वरकड गाडेकरी याचे तीस रोज घरीले त्यास गाडेकरी म्हणतात - स्वामीची आशा जाहली त्यापुढा तीस दिवस घालितो आणि घरी राहतो. आगाऊ बाकी आपणास नको रोजास अक रनपया वैरणीस दर गाडयास लागतो. दरग फतार आहे. आगाऊ बाकी घेत नाही. तीस दिवस चाकरी करून गाडे मोडीतो पावसात गवत चराव्यास जाहालियावर चाकरी मागितली तरी करून- येव्हा रोज घाल ती आपणास पुरवत नाही. आणि स्वामी म्हणतील की तीस रोज येव्हाच घालणे. तरी घालितो. परंतु मग चाकरी आम्हास होणार नाही. येथे गाडेकरी म्हणतात. अथाऊ वाठणी दिली ते नको म्हणतात. येथेस येव्हा रोज घरावे ते फुढे पावसात घरीले म्हणजे कळू आहेत. येव्हा सारी वाठणी दिली म्हणजे चाकरी सुधाम्त करतील. काय आशा ते केळी पाहिजे. सेवेसी विदीत नाले पाहिजे हे विज्ञापना.

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राजश्रीया विराजीत राजमान्य

राजश्री जगन्नाथपंत स्वामी गोसावी यासी .

पोष्य रामाजी महादेव साा नमस्कार किंति उपरी येथील कुल जाणून
 स्वकीये लिहित असीले पाहिजे विशेष. आपण पत्र पाठविले ते पावले. लेखनामी-
 प्राये सविस्तर करले येनास श्री स्थली यावे आपणास क्लामु पाठवावे
 हा संकेतच. परंतु अंगुजाचे बरेड्यामुळे प्रस्तुत अरणपर्यंत जाणे प्राप्त नाहले आहे.
 जाऊन मोदयानुरूप कार्यसिध्दी नाली म्हणजे तीकडून येतो. श्रीचे दर्शनास येऊन
 येऊन दुर्लभ आनंद उत्साह करून मग श्रीची प्रार्थना बहुत प्रकारे करावी आणि
 जाताच कार्य मोदयानुरूप होये ते करावे. पेढे येथील पूर्वत प्रागे श्रीकडे वसूल
 द्यावा म्हणून गोविंदगडी लिहिले असे. मारीत अंगुजाने नजर फिराविली आहे
 त्याचे पारीपत्य शीने करावे. आपण प्रार्थना करावी. जर नगू नोखी व बाळकृष्ण
 मठ गणपुले पेढे याचे वसुलाविली काजिया करीतील तरी तैसे नसावे. तो येकज श्रीचा
 श्रीचे कोठीत राहाऊन सर्व वेच श्रीचे आसे प्रमाणे व्हावा याप्रमाणे करावे. ब्राम्हण
 मांडो लागतील बरेडा होतील येसे नसावे सूचनापूर्वक लिहिले आहे. निमीत्य
 आपणाजवळ सारा अर्थ बौलीलो असो पु।। श्रीचे स्थानीं यथभूत चाकर म्हणोन
 समजोन श्रीचा गांव वसूल कोठीस जमा करून काजिया न होये तो पदार्थ जाहला
 पाहिजे. बहुत काय लिहिणें सविस्तर अर्थ लि।। आहे हे किंती.

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सन मे १७४४

श्रीमंत मार्गवरामप श्रीपराहंस बाबास्वामीचे सेवेसी विनंति चरणांकित
 आननी व राघु येजे गोरणे कृतार्थ सादरि प्रणाम विनंति उपरी येतील
 कुशल बुध तृतीया मंगुवार पर्यंत स्वामीचे आभिर्वाद कुशल विशेष पेशजी लखमजी
 सलिवी यामबाब पाठवला तो पाक्याचा नाव राजशी विनयंत (यानी)
 लिहून कोअुनी कदम पाठविला तो पावलाच असेल वरकड राजशी संभाजी आणि
 यानी आम्हास पत्र लिहिले की , आम्हांजकळ कोणी आहणी पाणूस, जेवणखाण
 करी ऐसी नाही. याकारिता राहीस पाठवावयाची आज्ञा केली असे पाठवले.
 येवढला बरीक पाठविली आहे. हे तुम्ही आपणापाशी ठेवणे म्हणोन पत्र
 व बरीक पाठविली त्याजवरून आम्ही उत्तर लिहिले की आम्ही तुमचा व राही
 तुमची. परंतु तुम्ही श्री बाबास्वामीचे पदरी घातले देव सेवा करावयास आता
 झाली त्याजप्रमाणे श्रीचे चरणासी राहोन सेवा करून असे. असे आता तुम्हा
 विसी अर्ज करून येवढला बरीक ठेवा म्हणता ये गोष्टीस श्री स्वामी काय
 म्हणतील त्यांची आज्ञा असे करावयास नाही राहीस तुम्ही नेणारच असाल तरी
 स्वामीची आज्ञा होतील तेव्हा नेणे आणि ओगदरच नेणार तरी सुख न्या तुम्ही
 धनीच आहा परंतु श्री बाबास्वामीसी तुम्हापासून अंतर न पडावे स्वामीचा
 आभिर्वाद बहुतप्रकारे घ्यावा व येणेकरून जय असे असे उत्तर लिहून पाठविले
 असे काय उत्तर येतील ते पाहावे तुम्हास काही राहीची जोड आहे असे नाही
 रा. संभाजीबाबा यांची जोड आहे त्याचे संपाधान स्वामीने हरकत प्रकारे
 करावे हेच थोर आहे. राही त्याजपाशी अस्की तरी स्वामीचीच आहे येविण्या

कृत परिहार आम्ही लिहावा असे नाही. स्वामी सर्व आहेत रहींच्या मनात काही जावे असे नाही परंतु ते आग्रहेच नेणार तर नाहील राहीस वरीस साहा महिने पाठवू नका म्हणून बहुत प्रकारे तुम्हापाशी किंति कुलावाचे मुक्कामी वेलीच होती परंतु स्वामीने न अकिले बरे या अपरी लौकिक पदार्थ न होऊ असे केले पाहिजे. तुम्ही त्याजव कोप कराल ते हीस कात्तारे नेतील तेनेकरून लौकिक होऊन याजकरता सूक्तार्थ लिहिले असे कोप न करावा हे किंति नानादेव एक वेळ स्वामीनी आम्हापावेतो पाठवावा त्याजकरावर सविस्तर सांगोन पाठवूं ही किंति

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वे

श्रीमंत परमहंस मार्गवावा स्वामीचे सेवेसी सेवक रघोजी पोस्ले सेनासाहेब कृतानेक विज्ञापना येथील कुळ जाणोन स्वामीचे लेखनाज केली पाहिजे. विशेष स्वामीने पत्र पसर्प- पाठविले पावेन लेखनार्थ क्लो आला. बठकीचा मजूर लेखन केला येसी यासी बठकीचा विषये थोडीका आहे. स्वामीने कृपा करून ग्राम्हाच्या बठकी देकिल्या पाहिजे. स्वामीस बठकी पाहिजे तर आम्ही देऊ. सेवेसी विदीत जाहले पाहिजे ग्राम्हाच्या बठकी गेल्या त्यापासून उपोशने करीतो अन्न मसीत नाही यास्तव सेवेसी लेखन केले आहे. तरी कृपा करून माझ्या बठकी देकिल्या पाहिजे. सेवेसी शुभ होये हे विज्ञापना,

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सहस्रायु चिंजीव विजयीमव जगन्नाथपंत यासि जाण केली येसीने आपण गुरनवारी मालसीरसी येथून मुकाम केले त्यास म्हारजी होलकर याजकडून म्हैस व पाये आली त्यास येथून कारखानेयावरील पाणस सोपा यादव व मालसीरस कर म्हार देऊ

म्हैस व गाये पाठविली आहे. त्यास म्हैस नवरीस देणे व गाये कृष्णीस देणे व सोमाकरावर गेणेप्रमाणे पाठविले असे.

११२ रजये रोस

मनगे गेणेप्रमाणे

१ पाटाळू

१ अळामेळ अंदाजी पवार यास पाठविले
होते ते माघारे पा

१ रजये जुटेदार

१ घोंगडी

१ सादी ८०११.

१ मुंडासे पांढरे

६

गेणेप्रमाणे घेऊन पावलीयाचे उत्तर सुतानमाजी यास पाठवणे व मेणकापड येऊ पाठविले आहे आपण निघोन काडात मास्करपंताकडेस गेलो कल्ले पाहिजे हे आता.

शी

डे.कॉ.बै. सं. २०१९०५

श्रीमंत परमहंस स्वाामी याही

सहशायु चिरंजीव रामाजी गणेश मुा जंजिरे सुवर्णदुर्गे यासी आता केली येसीने सज्जी कृष्णवीण महारजी होळकर याणे आप्हास सेवेसी दिली होती त्यास गेणे आल्यावर साऊन पातळी हिजला बद्धा पाहिजे. याजकरता किला रवाना केली आहे. मातुशी सक्वारवाजी याचे सेवेसी देणे हिजला अडीसरी ब्रोजास सेर लुगडे चोळी देत जाणे ठेवणे

हा

कुणबीण तुपनानी आहे. बरी मल्लुद ननरेत राहोन ठेवणे जाणीजे. माणसे पाठविली आहेत (फाटले) मक्काची म्हाळि बाबा मुकूल पडेल तरी पाठवणे जाणीजे हे आशा. से....से बाबीचे कुलीयाम तुम्ही जा कुणबीणीचा कुणबीण पाठविली म्हणून चि. संभूषिंग यास परमारे लाता असे. जाणीजे स१९ रीकल हे आशा.

श्री

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श्रीमंत बाबा स्वामीचे सेवेसी

चरणरज गणेश क्ळाळ मुा परसराम साष्टांग नमस्कार विनंति प्रार्थना येमीजे. ताा स २४ रबीलाकूर पावेतो स्वामीचे आशीर्वादकरनन सुखरूप असो. यानंतर अनीपावेतो तारा निघाला परंतु हाली माडे याचे वेळे पर यंत्र माणसे मरण पावली. आनीपावेतो देवाने राखीले आता मरतात. व राा राणाचे कागदाचे जाब व सरदाराचे जाब घेऊन राा वि जी किल कारमारी दिस्त पंतप्रतिनिधी यांचा कारमारी किल हरीचा लेक आला यानक दिले आहेत . प्रविष्ट होतील. पुढे गुराचे काये करावे कुणबी बहुत मरतात विदीत जाले पाहिजे बहुत काय.... व सेकास काहल नाही ते ते गेले आता डोआवरी ध्यावयासी नाही . येे भिस्त नाही. तरी के काहला सेकास पाठवणार स्वामी समर्थ आहेत. बहुत काये लिहिणे हे विनंती माझी माणसे मर त्यास के कागद जयगळे हवालदारा पाठवून हरप्रकारे त्याचे चालवणे येे पत्र देवोन काही दाने देवाचे पुढे मी देऊन. स्वामीविहीत आम्हास कोणही नाही. हे विनंती.

दे.कॉ.अ.सं. २०/८९५

श्री स्वामीनी

तकरीर म्हीण म्हार मोजे माळसीरस छ २१ रजबी पाटील व गोविंद
केशव याजव ॥ घावडसीस आला त्यासी होंगरात गवत काढीत होते. ते जागा
नेअून हक्कित विचारीली. ती येणे पुमाने खरी असे.

म्हदूम मुसलमान गावी ठेविला होता व गोदी कोळीण मोजे म्कुरी होती. तीचे
मम ठिकाणीं नाहीं. येसे वर्तमान गोविंदपंत कमाविसदार यासी कळीयावर म्जळा
सांगीतले ने म्हदूम यासी सणगावर धरणे. त्यावरून आपण बोलीलोने आम्ही
वतंदार हे गोष्ट क्हीता नये त्यावरून गोविंदपंताने अमय दिवहे ने तुम्ही कोणे
गोष्टाचा वस्वसा न धरीता जाअून धरणे त्याजवळ म्हदूम व गोदी कोळीण अवेळी
बाहेर गेली. तो आपण लागात होतो. बावीनजीक बाजी पात याचा म्ळा आहे.
तेथे सेरताटीत हरदुजणे गेके जागा सणगे पाहिला. मग गोपाळ वाणी वेसीत होता
त्यासी व्दाही देअून व दुसरा म्हार येसे म्फोन जाअून धरीली तो मुसलमान पळून
गेला. गोदी कोळीण उठवून तीजला विचारीले ने हे काय ! ती बोलीली ने कर्म
जाहले . मग तीजला आणून वाडीयात आणीली. त्यासी गोविंदपंत गावी नव्हते.
घावडसीस आले. गोविंदपंताची बाजी कोने अठक केली होती. सर्वास ठाक्की आहे.
तकरीर खाली जर लठकी जाहाली तर गुन्हेगार .

तकरीर गोपाळसेठ वाणी येसीने. आपण वेसीत होतो तो महिमा म्हार याणे
व्दाही देअून नेले. त्या म्हदूम व ~~येसीने~~ कोळीण गेके जागा देखिली . मुसलमान
फोन गेला. गोदी आणून माहारागे वाडीयात घातली. दोघे धरली हे खरे तकरीर
खरी असे.

साक्ष

सोमाजी घाणेकर

विरापा वाणी कारो :

चाकर दि॥ श्री :

पुता राजश्री धारोजी सिंदे नामजाद रसालगड

३० जाने. १७२२.

गोसावी यासी

पुता अिअने अिअनीन म्या अरुफ गणाकुमारवासी परजुराम हा आपले कामाम लव्हीस गेला होता तेथे माहादनी दिवड्याचे घरी राहिला होता तेथून रात्रीस लव्हा ये मोगडी याचे घरात पाणी मागावयासी गेला. म्हणून सिंदोजी चव्हाण वसरीवरी होता. तो जुठोन गणा मनकूर यासी घनन बांधिले. आणि मार केला कानी कुडक्या होत्या त्या व करगोटा रनप्याचा जैसे घेतले आहे हे वर्तमान तुम्हास काही ^{आहे की} कळले नाही ; श्रीचे स्थलचे माणसास त्याने दरम्यान काये म्हणून मारावे याची काये हकीकत असेल ते म्मास आणून कुडक्या जोड व गोप घेतला आहे तो फिरोन देवणे. जाणीजे. एता छ २१ रबीलाखर. छेरवनगीमा पा छ २८ अमादिकरवर.

श्री

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१७४५ पूर्वी .

विनंति उपरी बालकोजी अंबरा याणे आम्हास ओषध दिले आहे अे सधास प्रारंभ केल्यापासून तीन वेळ गला आला. असास ओषधाचा विचार असा कीं करचेवरी मावना पाहोन उपाय करावा. त्यास राहाणे म्हणिल्याने तो तुम्हाचा चाकर मग पानीतो. उघाडीचे दिवस असते तरी जाता येता आमची वेया बरी व्हडल व्हावी हे तुम्हास अगत्य आहे. तरी श्री बाबा स्वामीस विनंती करून बालकोजी आणवसेपर्यंत नेहमी राहोन उपाये करी असी आज्ञा त्यास करून अेक रोसा व अिमारतीवरी पारपत्यास कोणही असेल त्यास अेक पत्र की बालकोजीस मातारीयास नेहमी अवसेक पाठवणे. असी पत्रे पाठविली तुम्ही जरा येविसी अमान न कीजे बहुत काय लिहिणे हे विनंति.

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श्रीमत्परमहंसादि यथोक्त विरा
दांकित शृंगेरी सिंहासनाधीश्वर
श्रीमत्संकराचार्यान्वय संजाता --
मी नवश्री विद्यानरसींह भारती
स्वामी करकमल सङ्गता भीनव
श्री विद्या ऋषि भारती स्वामी
कृत नारायण स्मरणाची --

राजमान राजेश्री समस्त ब्रम्हवृंद व राजकीय गृहस्त विष्णुजीपंत व घौडोपंत व गृहस्त
व कुलकर्णी वास्तव्य घावडगी या प्रती विशेषस्तु तुमचे कल्याण अिहीत छात्रासम्बेत
..... संस्थान म्ठकार होऊन संचारार्थ या प्रांते अगम होऊन अजी म्हीगावीस छातव्य
आहे. उदडीक तुमचे स्थलास अगम होतील. पूर्वसूचना तुम्हास क्लावें म्हणोन लेख केले
असे. अन्कूल्य करणें ते साहित्यात असणे. या कार्यास ब्रम्हण पाठविले असे यास वेचास
६५ ॥ २ देणे जाणीजे.

श्री

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असीर्वाद विनंति विशेष चिरजीव सोम बाणाबाजीची खानगी करून दिली ती
अस्तकाली सुखरूप पोचली. चिरजीव बाबाचे प्रकृत बरी आहे. जीवर निघाला
श्रीमार्तंडाचा उपद्रव होता त्याचे मानून घेतले की दसरा जाहाल्यावर पाजीस येतो.
या प्रो बोललो तेव्हा चांगलाच गुण दिव्हा. अन्नही खाऊ लागले. सांग खेळ देवाचा
होता. आपण कालजी करनं नये. वस्तुवानी गृहणास गेली तेही प्रार्थना केली. अद्याचे
अणवसास आणून देतील न देतील तरी जीवास पुकाल या प्रांता सांगितले आहे. त्यास

आपण हे पत्र सर्वास घरात वाचून दाखवावे. आणि दिल्ल्यास उत्तम . नाहीतरी
प्राणस मुकाल क्ळावे हे असीर्वाद.

श्री

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श्रीराम महाराज श्री परमहंस बाबा स्वामीचे सेवेसी

वरणरज आज्ञाजी त्रिक्र सा नमस्कार किंती , गेलील वर्तमान ताा चैत्र
सुध पूर्णिमा परीयेत स्वामी चे असीर्वादे करून येथीस्थित असे. स्वामीकडून प्रसादी
नारल साहाळी मवे  याची संह बराबर पाठविली ती पावली. चतुर्थ कोणेवारी
येसे मोगोन पाठवणे, म्हणून आज्ञा तर बुधवारी त्रितीया सात घटका रात म चतुर्थी
बुधवारीच आहे. ब्रह्मपत्न्याची चतुर्थी दोन घटका आहे. ती काही कार्याची नाही.
वृतास बुधवारी असे. सेवेसी श्रुत होणे हे विश्वापना.

श्री मार्गवराज

डे.कॉ.अ.स. २०।११२४

श्रीराम भृगुनंदनस्वरूपेभ्यो परमहंस रेणुकेसमान मातुशी गुणाबाजी यासी आज्ञा
येसीजे वाकेंडून गेलीलीस होती ते हिरण्य व उत्तम वस्त्रें पाठवून यावी होतीस मग
स्वामीस जावे होते मग कोटीची फते होतील ! न्यक्कराव याचे अस्से झूजा विप्राचा
वध सत्त्वरीच होतील. ताजी वक्त खरे केल्याने सहस्र हस्ते श्री देतील हे सत्य मान. हे
द्रव्य मेरुलिंगाच्या देवळास व तळ्याच्या कामास लागले हा विवेक का केला नाही !
कृष्णाजी दामाडे यासी धावाची वासना की बदली ! वाजी तुज्जा कळले असावे .

श्री सच्चिदानंद कंद भृगुनंदन स्वरूप परमहंस स्वामी क्षत्रिये कुळाक्त उदाराम पवा
यासी आज्ञा येसीजे तुम्ही बाजीचे पदरी पडलो म्हणून लि।। माझी घालमेल शिवाजी
झंकर याणे केली तरी ते तोंडघशी पडतील मातुशी गुणाबाजी याची केनिष्ठ सेवा करणे.

श्री अन्नानते

घालमेल

(फाटले)

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श्रीमंत तीर्थरत्न श्री परमहंस बाबा स्वामीचे सेवेसी सेवक माहादजी सालोसे
 देवत विनंती येथील कुल जाणून स्वामींनी कुल लेखन करावयाची आज्ञा केली पाहिजे
 विशेष म्हा करून असीर्वादपत्र पाठविलें तें पावोन लेखनार्थ को को जाला येसीयासी
 स्वामींनी श्रीमंत सौभाग्यादिसंपन्न मातुशी बाजीसाहेबांचे नावे पत्र पाठवावे कीं
 "मोजे रोपले तो हवेली परांडे हा गांव आम्ही तुम्हास आंदण दिव्हा असे. आपणा-
 कडील गावामी तीलतुल्य कांहीं गुंता नाही." म्हणून पत्र लेहून पाठवावें म्हणजे
 हजार रुपयाचा कागद श्रीमंत सौभाग्यादिसंपन्न मातुशी बाजीसाहेबांची पालखी बदल
 म्हणून सेवेसी लेहून पाठव् आपण कागद पाठवितील त्यांत रुपयाचा कांही पक्कू न
 ल्याहावा सेवेसी मृत होय हे विज्ञापना (बाळबोध लिपी)

S E L E C T B I B L I O G R A P H Y .

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a) Unpublished original sources.

Abbreviation.

Note:- The main bulk of original letters utilised in this thesis is from Brahmendra Swami's correspondence in the Deccan College - Historical Museum. These letters are in two bundles viz. Rumal 20 and Rumal 12. The numbers of letters quoted in the thesis are old numbers. The letters were given continuous numbers in serial order - irrespective of the bundles later on. These new numbers have not been given to reference numbers.

Rumal 12 letters 1 to 1116	{	Deccan College	DCHM
(Bundle) 20 letters 1 to 1235		Historical Museum	
54 letter 1/333		Rumal(Bundle)/Letter No.	

Chitnisi Mestak or Barnisi. Chitnis' CM
collection of copies of Modi letters in
a book form, now in the Deccan -
College collection.

b) Published sources.1. English.

<u>Author.</u>	<u>Name of the Book.</u>	<u>Edition or Vol.</u>	<u>Year.</u>	<u>Abbrevia- tion.</u>
Aufrecht	<u>Catalogus Catalogorum</u>	-	-	-
Banaji D.R.	<u>Bombay and the Siddis</u>	-	1932	-
Bhagwat R.K.	<u>Dnyaneshwari English Translation.</u>	-	1953	-
<hr/>				
	<u>Bhagwatgita</u>	-	-	-
	<u>Bombay Gazetteer</u>	XIX	1885	-
	Satara	XIX	1885	-
	Kolaba and Janjira	XI	1883	-
	Ratnagiri and Sawantwadi	X	1880	-
	Poona District	XX	1882	-
Dighe V.G.	<u>Peshwa Bajirao I & Maratha Expansion in the North.</u>	-	1944	DPB-1
Duff J.G.	<u>History of Marathas</u>	III	1873	DUFF
Eliot & Dawson	<u>The History of India as told by its Historians(KafiKhan)</u>	VII		
Forest G.W.	<u>Selections from the Bombay Secretariat Maratha Series.</u>	I	1885	

<u>Author</u>	<u>Name of the book</u>	<u>Edition or Vol.</u>	<u>Year</u>	<u>Abbre- viations</u>
Gune V.T.	<u>Judicial System of the Marathas</u>	-	-	GJSM
Ghurye G.S.	<u>Indian Sadhus</u>	-	1953	GIS
- - - - -	<u>Keral Studies</u>	- - - - -	1955	
Macaulay B.	<u>Critical & Historical Essays</u>	-	1877	
Molesworth J.T.	<u>A Dictionary Marathi and English</u>	-	1857	
Moreland W.H.	<u>From Akbar to - Aurangzeb</u>	-	1923	
Nairne A.K.	<u>The Konkan Manu Smriti English Translation</u>	- - -	1875 -	
Oman J. Campbell	<u>The Mystics Ascetics and Saints of India</u>	-	1905	
Ramaswami Shastri V.A. (Editor)	<u>Jagannatha Pandita</u>	-	1942	
Ranade M.G.	<u>Rise of the Maratha Power</u>	-	1900	

<u>Author</u>	<u>Name of the book.</u>	<u>Edition or Vol.</u>	<u>Year</u>	<u>Abbreviation</u>
Ranade Mrs. Ramabai	<u>The Miscellaneous Writings of the Late Honourable Mr. Justice M.G. Ranade</u>		1905	RMW
Stratchey Lytton	<u>Eminent Victorians</u> (<u>Indian Edition</u>)	-	1946	
Srivastvya B.K.	<u>The Angres (Original Marathi Documents from Peshwa Daftar and Private sources)</u>			
Sardesai G.S.	<u>Historical Genealogies</u>	-	1957	SHG
	<u>New History of the Marathas</u>	II	1948	SNHM II
Sarkar J.S.	<u>A short history of Aurangzeb</u>	-	1930	SSHA
	<u>History of Aurangzeb</u>	IV,V		SHA
Sen S.N.	<u>Administrative System of the Marathas</u>	II	1925	SASM
"	<u>Early Career of Kanhoji Angre & other papers</u>	-	1941	SKAOP
Sharma H.D. Patkar M.M.	<u>Kavindrachandrodaya</u>	-	1939	
Shaw C.B.	<u>St. Joan.</u>			
Tikekar S.R.	<u>Sardesai Commemoration Vol.</u>	-	1938	TSCV
Vad	<u>Shahu Rojnisi</u>	-	1906-11	SR
"	{ <u>Balaji Bajirao Peshwe</u>	-	1907	
"	{ <u>Yanchi Rojnisi Part I.</u>			
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<u>Author.</u>	<u>Name of the Book.</u>	<u>Edition or Vol.</u>	<u>Year</u>	<u>Abbreviation</u>
Avlaskar S.V.	<u>Angrekalin Asthagar</u>	-	1947	AAA
Bapat N.V.	<u>Bajirao Ballal</u>	IV Ed.	1895	
Bhave V.L.	<u>Marathi Daftar Rumal 1</u>	-	1917	BMDR-1
Bhagwat A.N.	<u>Satarchya Pratinidhi</u> <u>Gharanyacha Itihasa Part</u>	I & II	1924 1929	
Bhide V.G.	<u>Satarche Srimant</u> <u>Chhatrapati Shivaji</u> <u>Maharaj Yanche Vanshacha</u> <u>wa Pratinidhi Astha-</u> <u>pradhan Yancha Itihasa</u>	-	1944	
Bhonsle B.K.	<u>Janjira Samsthancha</u> <u>Itihasa</u>	-	1898	BJS
Bhagwat G.G.	<u>Marathyanच्या Apsatil</u> <u>Ladhya</u>	-	1940	
Chaphekar N.G.	<u>Chitpavan</u>	-	1938	
"	<u>Peshwaichya Savlita</u>	-	1937	CPS
Chitrao Siddhe- shwarshastri	<u>Dictionary of Biography</u> <u>Medieval</u>	-		
Dhabu D.G.	<u>Kulabkar Angre Sarkhel</u>	-	1939	DKA
Dhere R.C.	<u>Bhargavram, Sri Kshetra</u> <u>Parshuram. Sanskritik</u> <u>Maharashtra Darshan Mala</u>	No. 16	-	
Divekar S.M.	<u>Kavindra Parmanandkrita</u> <u>Shivabharat</u>	-	1927	
Ganpule P.G.	<u>Ganpule Kula Vritanta</u>	-	-	
Joshi Y.N.	<u>Vanoushadhi Gunadarsha</u>	Part VI	1920	
Kale Y.N.	<u>A History of the Nagpur</u> <u>Province</u>			

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Kale V.L.	<u>Mahapurush Brahmendra Swami</u> <u>Dhavadshikar Yanche Sank-</u> <u>shipta Charitra-Shahapur,</u> <u>Belgaon.</u>	-	1936	
Khare G.S.	<u>Khare Jantri</u>	-	1923	
Joshi S.N.	<u>Kulabkar Angre Shakavali</u>	-	1939	JAS
Joshi G.V.	<u>Sri Kshetra Parshuram</u>	-	1947	
Mavji & Parasnis	<u>Daxinetil Sardaranchya</u> <u>Kaifiyati Yadi wagaire</u>	-	1913	
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	<u>Treaties Agreements &</u> <u>Sanads.</u>	-	1914	MPT
Phatak N.R.	<u>S. Ramdas Literature & work</u>	-	1953	S PRLW ^
Pingulkar V.P.	<u>Sawantwadi Sansthanacha</u> <u>Itihasa</u>	-	1911	
Purandare K.B.	<u>Purandare Daftar Vol.I</u>	I	1929	PPD-I
Parasnis D.B.	<u>Sri Brahmendra Swami</u> <u>Dhavadshikar Charitra</u> <u>ani Patravyahar</u>	-	1900	PBC PBCL
	<u>Itihasasangraha Peshwe-</u> <u>Daptaratil Sanada Patran-</u> <u>chi Mahiti.</u>	-	1917	

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Rajwade V.K.	<u>Marathyanchya Itihasachi</u>	II	-	R
	<u>Sadhane Vols.</u>	III	1901	
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	<u>Aitihāsik Prastavana</u>	-	1928	R.Pr.
Sane K.N.	<u>Thorle Shahu Maharaj Yanche</u>	-	1883	
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Sardesai G.S.	<u>Marathi Riyasat Purvardha</u>	-	1915	SMR
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"	<u>Mavlankar Sardesai Gharanyacha</u> ‡		1926	SSGI-1
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<u>Author</u>	<u>Name of the Book.</u>	<u>Edition or Vol.</u>	<u>Year</u>	<u>Abbrev- iation</u>
Surdesai G.S.	<u>Selections from Peshwa Daftar:</u>			SPD
	<u>Shahu's Campaign against the Siddis of Janjira 1733- 1736.</u>	Vol.3	1939- 1736	
"	<u>Early activities of Shahu and Balaji Vishwanath</u>	7	1931	
"	<u>Shahu in his Private Life</u>	8	1931	
"	<u>Bajirao & his family 1720-40</u>	9	1931	
"	<u>Early strife between Bajirao and the Nizam</u>	10	1931	
"	<u>Private Life of Shahu and the Peshwas.</u>	18	1931	
"	<u>Shahu's Campaign against the Siddis of Janjira 1733-1736</u>	33	1933	
"	<u>Miscellaneous Papers of Peshwa Balajirao</u>	40	1934	
"	<u>Shivaji Souvenir</u>		1927	
Sardesai Kale & Wakaskar	<u>Aitihāsik Patren Yadi Wagaire Lekh</u>		1930	APY
Sardesai Kulkarni & Kale	<u>Aitihāsik Patravyawahar</u>		1933	SAP
Shejwalkar T.S.	<u>Nizam Peshwa Relations</u>		1959	
<hr/>				
<u>Subhashitratnabhandagaram</u>				
<u>Nirnayasagar Press</u>				

3. Periodicals.

<u>Name of the periodical and Editor.</u>	<u>Vol.No.</u>	<u>Article</u>	<u>Author</u>	<u>Date</u>
Agkush	VIII 4-6	Ganapatya Kshe- tras.	-	1928
Bharat Itihas Samshodhak Mandal Quarterly	XXVIII 3-4	Angrekalin Patra- -Vyawahar	Avlaskar	1948
-do-	XXX- XXXI	Social & Economic Correspondence during the time of the Peshwas.	Oturkar	1950
	VI	Aitihāsik San- -kirna Sahitya		
Bharatvarsha (Parasnis)	-	Aitihāsik Patra- -vyawahar Yadi wagaire Khanda 2.	-	1897
<hr/>				
		Sri Mahapurush Brahmendra Swami Dhavedshikar Yanchya Nidhnachi Bakhar.	-	1900
Granthamala (Vijapurkar)	-	60-70 Marathyanchoy Iti- -hasachi Sadhane Khand 3.	Raj- -wade	1899 Oct. 1900 Jan.

<u>Name of the periodical and Editor.</u>	<u>Vol. No.</u>	<u>Article.</u>	<u>Author</u>	<u>Date</u>
Granthamala (Vijapurkar)	- 88	<u>Rajwade's Preface</u> <u>to his III Vol.</u> <u>and Parasnis'</u> <u>reply.</u>		1901 July
"	90	<u>The Frame of</u> <u>Brahmendra</u> <u>Swami's Mind -</u> <u>- Anonymous</u>		1901 Sept.
"	92	<u>Reflections^{on}/ Raj-</u> <u>wade's Preface</u> <u>to his III Vol.</u> <u>by Alekar.</u>		1901 Nov.
<hr/>				
		<u>Rajwadyanchya</u> <u>Tisrya Khandatil</u> <u>chukanchi Durusti</u> <u>by S.V.Athley.</u>		
Itihasa-sangraha (Parasnis)	-	-		
Kavyetihasa- -sangraha. (Sane K.N.)	-	<u>Brahmendra</u> <u>Swaminche</u> <u>Charitra.</u>		1881 SK